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EDITORIAL

"1939" means different things to young people in different countries. There are those to whom it means another year of normal development, which is not directly affected by the thunderstorms in far-away places. There are those to whom it is a year of holding one's breath, of preparing for approaching decisions on which the life of nations and individuals will depend. And there are those to whom it is a year of acute conflict and of being tested, even before they have come to any inner clarity and certainty. But to all — in greater or lesser degree — 1939 is the year in which the future has become a gigantic question-mark, and in which there is anxious questioning and much fear as to what the next months and years may mean to all that we hold dear in the world and to ourselves.

Christian youth is not immune from this general atmosphere of anxiety. It shares in all the troubles of youth today and has in addition its own special reasons to be deeply disturbed. What does it mean for the future of the Christian Church that in several great countries the Christian youth movements are being gradually destroyed and that they are forbidden to entertain relations with their fellow-Christians from other countries? And what does it mean that in country after country Christians are no longer allowed to express their convictions, if these convictions conflict at any point with political or social interests? Surely, not even the greatest optimist can fail to see that the future of Christianity as an organized spiritual force is getting darker all the time.

But now the word "future" has a special connotation for us Christians. We may be as uncertain and perplexed as anybody else about the general trend of events, but our uncertainty and perplexity are qualified and even overshadowed by the knowledge that the future is in the last resort not our future, or the future of the world, but God's future. Whatever may happen to the Christian Church, or to any or all of us, we know that there is a future, and that that future is not meaningless, for its goal is the Kingdom of God. The Christian word for future is "Advent", and that means not something neutral, but something very personal: — "He that cometh". The Christian hope and the Christian message, even in or perhaps precisely in a situation from which there is no way out, is simply: — Christus Victor. He will overcome the world, because He has overcome the world.

If Christian youth can look upon the year 1939 from that angle, it will not let itself be overwhelmed by a sense of futility or despair, but rather seek to discover how and where the victorious Christ is breaking in upon the world. It will then find cause to rejoice that He proves His victorious force so clearly in the midst of persecution and conflict. It will realize that, as much of the old Christianity breaks down, there are signs of the emergence of a new, young and more vigorous Christianity which is not afraid of the future, because it takes its stand on nothing but the certainty of God's faithfulness.

Is it necessary to say that in these things we stand and fall together and that, therefore, we are called to a new effort to express the solidarity of Christian Youth of all countries and of all movements, and also the oneness of Christian Youth with the Christian Church as a whole? At the time when the first plans for the Amsterdam Conference were made, this was not yet so abundantly clear as it is today. But now we must see Amsterdam not merely as an occasional getting together of Christian young people of many different backgrounds, but as the beginning of a period in which Christian youth realizes far more deeply that it constitutes a true community of faith and must act accordingly. It is a great and wonderful thing that we may meet together at this crucial moment in the life of the Church and of the world, if we really live up to its purpose

and let Amsterdam say what it is meant to say: — namely, that there is in this mad modern world a fellowship of youth who are bound together in the determination to follow Jesus Christ, and that they are certain of His victory.

V. 't H.

Impressions of Youth in the Fire

ROBERT C. MACKIE

"The fire shall prove each man's work of what sort it is."

It may be actual fire. When I heard in Kunming that an air-raid had destroyed Kweiyang with fire, I was suddenly afraid. I saw the great alarm bell hanging above the policeman's head at the cross-road; I saw the blind faces of the huddled wooden houses fronting the crowded paved streets; I met the peasants moving out to the fields at the morning hour of danger; and I saw dimly with the mind's eye how terrible fire must be in a close-packed Chinese city. Later one of my Chinese friends wrote of the charred bodies he had seen after destruction in Fuchow. That is what some young people have met in China, and in Spain.

I found such thoughts as these in the back of my mind when I was startled in Shanghai by the metaphor of youth in the fire. The speaker was the president of the Y.W.C.A. and she used words carefully: — "Chinese youth is in the fire. We must wait to see what comes out — pure gold or rubbish." It was not only the physical testing of war, but the moral and spiritual testing which she had in mind. And so it was not so strange as it might appear to find almost identically the same phrase used a month later in Tokyo. Again it was the president of the Y.W.C.A., and she said: — "Japanese youth is being tried in the furnace, and we do not know the result".

Testing in the Far East

What does it mean to be tested in China today? I remember how Luther Tucker and I sat on the steps of a Chinese University, and listened to the leader of the Christian group there telling us that sometimes he thought of putting Christianity aside until the war should be over. "You

cannot be a true Christian and engage in modern warfare, and I want my country to fight and to win." We tried to say some things, and students on their way to lunch stopped to listen, but our words seemed to sizzle up at once in the heat of the fire. There must be thousands of young men facing that problem in the world today.

A few hours later I was in conversation with the youthful warden of a hostel, through which passed a constant stream of hungry, footsore, ardent students. He turned out to be passionately interested in international relationships, and gave me messages for any of his contemporaries I should meet in Japan. Was he just a sentimentalist? He began by telling me of how he had gone to a cinema in Hankow and the picture had been "The last days of Pompeii". He paused. The next week, he went on, saw the last days of Hankow. After nerve-wracking delay he had been granted a passage on a river steamer, and so escaped, after seeing many others perish. He had been saved, he felt, for a purpose, and the purpose was God's, Whose Kingdom has no end. A realist can be an international enthusiast after all.

And what of Japanese youth? The soldiers we saw were all young, and there was no light of conquest in their eyes. They are strung out in small scared groups along the immense lines of communication, and there must be Christians among them. But in Japan there seems no scarcity of younger people; the universities have never been so full. It was difficult in the brisk, efficient life of Japan to realize that there was any "incident" in the Far East, until you got talking with small groups of students. I think of one who was well versed in the poems of Mr. T. S. Eliot and who said in discussion: — "Things cultural are panting under the oppression of things political. Sincerity is at stake. We think well but we do not practise." There was that other nameless young man who pressed an old cram paper into my hand as we came out of a meeting in the dark on which was written: — "We know what we ought to do, but we have not passion enough to do it". Most poignant of all was the message of a Japanese girl to youth in America: — "Tell them that we want to be good Christians *too*".

So much for Christian youth as I met it in the Far East. No doubt many who are trying "to be good Christians too" lose out in the struggle, but some "shall be saved; yet so as by fire". I found myself despairing of the elusive character of a faith, which men apprehend so differently, and yet amazed at its toughness. We are always so apt to think that Christianity is opinions, and forget that it is the Holy Spirit. It is the Spirit which brings youth through the fire.

. . . *in India and America*

I visited India before China, and the United States of America after Japan. Neither of these countries is at war, nor in a sense taking the full strain of the present tension. You can study in a leisurely fashion in idyllic surroundings in America; you can talk politics to your heart's content in any Indian common room. And these are becoming rare opportunities in the world today. Yet you cannot escape a sense of something happening in the world, whether you live in the Punjab or in Texas. I found Indian students who knew a lot more about European politics than I did, and American students, who saw clearly how much their country was involved in the Far Eastern tragedy. Some of them were young men and women who knew what should be done, and they were almost unbearable to meet after being in Czechoslovakia and in China! In India they knew that the Arabs should be given Palestine, and that the end of the British raj would see the millennium dawn in their own Continent. In America they knew that a stand should be made against Fascism, and that young America should not be cajoled, or dragged, into a world war. Am I being unfair? Of course I am. There was always a deep uncertainty behind the eyes of every intelligent young man or woman, whom I met. Perhaps after all their judgments of the world's situation did not free them from the penalty of being judged themselves, and they were not sure how they would stand the test.

And the Nature of the Testing

What is the essential nature of this testing? My mind goes back again to a discussion in free China. — “What is the difference between a Christian and a good nationalist?” “The Christian serves his country even better.” “But have not young communists shown more zeal for the national cause than Christians?” Silence followed. — Setting aside all the young people who have not discovered that anything is being asked of them save to drift through life as comfortably as possible, I met two groups. First there are those who give their all to an inadequate cause, and second those who give half-hearted allegiance to the only adequate one. That is the tragedy of youth in the world today. Europe, as well as the Far East, can show us men and women plunging themselves with abandon, or forced at the point of the bayonet, along ways which would lead to the world’s destruction. There never was so much waste of mental and spiritual energy.

And where are the Christians, the kind of people who will be sent as delegates to the Amsterdam Youth Conference? Is it unfair to say that most of us “know what we ought to do, and have not passion enough to do it”? We have no easy solution for all our problems, but we have a leader worth following, and a cause worth serving. Why do we hesitate? Why do most Christian groups look as if they were waiting for something to happen? I wonder if Christian youth is waiting for God to do something about the world today before they can begin. That is the trouble of believing in a remote God. Most of us are scarcely Christian at all, because we have forgotten that God already has done the one thing that matters for the world today. “There cometh he that is mightier than I. . . . he shall baptise you with the Holy Ghost and with fire.” He has come. Youth over all the world is being tested in the fire, but for the Christian there may be a baptism of fire. This is a bad time for youth to grow up, and look for a place in which to settle down, but it is a good time for making Christians. Here and there I saw them being made.

Christian Youth in France

THEO PREISS

A Frenchman, reading this title, would at once recall the well-known story of the Englishman just arrived in Calais who was attended to by a red-headed waitress and who calmly wrote to his newspaper that all French women are red-headed. To undertake a description of the essential characteristics of a whole people is to sail between the Scylla of vague platitudes, and the Charybdis of artificial oversimplification. But it is even more difficult to describe the Youth of any country : — the Federation was once compared to a hen trying to lay an egg on a moving staircase, and the staircase really is moving. For it is characteristic of youth to be on the march towards its true nature, to be still looking for its structure. It lacks form in three respects : — by nature, it does not know exactly what it wants, but only what it has decided to reject ; by imitation, it reflects the different tendencies of its elders ; finally, by the lapse of time, it consciously or unconsciously outstrips the leaders of an earlier generation. And because the generations succeed one another so rapidly, a difference even of three or four years is very noticeable.

Young France in the Crisis

Some years ago, at the beginning of the crisis, people suddenly began to take a lively interest in youth ; this was one of the last striking manifestations of the idolatry of Progress. Questionnaires multiplied, and, because their elders had not known how to find it, there was a tendency to expect from youth a Revelation in every sphere of Life. Nowadays this cult of Youth has practically disappeared ; only some well established literary reputations remain. It is now clear that Youth is not thinking very differently from the older generation, but that it is simply more critical. For example, it was not surprised by the crisis ; it had grown

up from childhood in that atmosphere. Therefore it has a very strong sense of the hostility of the world, and of the limits of its possibilities. It must take its place in a hard world, it must use every possible means to obtain a foothold, however precarious. It wants "to get somewhere", "to make a living"; it follows that it is entirely self-centred, but not with the self-centredness, cruel and cynical, of the period of prosperity, when men struggled for existence with the intoxication, exciting but brutal, proper to a race of supermen. Its roots are rather in a deep-seated primitive anxiety, in a veritable mania for security, even for a security without any glamour. It is not that the love of risk and adventure has disappeared, but after a certain point it is feared; it is loved only as a possible escape from reality.

Again, due to the necessity to work hard to be sure of a job, anything that is not indispensable is discarded; the disinterested search for Truth is a luxury to be left for better days; Truth has only an instrumental function; Science is only the servant of technical efficiency. Reason is used to provide reasons to justify, *a posteriori*, an attitude adopted for irrational or merely utilitarian ends. Art and Music are neglected and the tendency is to be ignorant of all save standardized amusements which also provide communion with the mass of humanity on a somewhat animal level. It is not that the resources of heroic enthusiasm are exhausted, but since young people doubt whether they can change the world, heroism is directed towards *actes gratuits*, expressing a sheer vitalism (cult of the body, etc.). The ultimate, and in fact the only philosophy of life among the non-Christian youth of France is a limitless vitalism, a primacy of mere living over any way of life.

Some years ago this youthful vitalism still found an outlet in politics. While the sons of the Crusaders, disgusted by the state policies of the official rulers of France and by the rule of elderly parliamentarians, turned longing eyes to the totalitarian countries and enrolled in movements which were more or less Fascist, the sons of the Revolution dreamed dreams of a freer and happier life and thought the way was open to an era of generous human community. But since

the fall of the *Front Populaire*, we have seen a widespread disgust, not only with traditional political life, but with politics in general. At any rate the discussion of internal politics encounters among the great majority a vast amount of apathy.

Yet as the tide ebbed in the two contrary movements, and as the menace of war became even more imminent, young people began to see clearly. The Left wing discovered, as in 1792, that individual freedom depends on national freedom, and that the easy life of which they had dreamed was in present circumstances a utopia. The collapse of their dreams was hard to accept, but they had to set their teeth, and display of necessity a large measure of penitence. But with a new poise the Left has rediscovered both its patriotism and its discipline. On the Right Wing also the majority has rediscovered its patriotism. After having gone far in its flirtation with totalitarian ideologies it now recognizes, to a certain degree, that the Genius of France is to be the country which respects human personality. It has learned to make a distinction between liberalism and liberty, between a corrupt parliamentarianism and the possibility of a truly democratic order. The term "Democracy" now has a better press, especially after the crisis of September 1938.

It is quite obvious that for France it is a question of life and death to avoid both a superficial demagogy and a totalitarian dictatorship by means of a strong, but freely accepted, discipline : to move towards a form of permanent mobilization, physical and moral. It is not perhaps too much to say that France has taken the first step towards a semi-dictatorial regime similar to that which rules a country in time of war. But that this mobilization must be strictly provisional and technical everybody is more or less aware, the young people even more so than the others. They generally agree that it is necessary and are ready to do their duty.

At a time when the national life has entered into stormy weather, when any peace, at home or abroad, is "of grace", a provisional respite, young French people are suffering cruel uncertainty. The majority, especially the very young,

overwhelmed by the anxieties of the grown-ups around them, react in a purely naturalistic way. Desiring to escape this stifling atmosphere, they seek pleasure in a way which doubtless in many respects is a healthy sign, a sign of balance; but which is also a very disquieting one. After hearing on the wireless, with quaking hearts, the latest news of the political situation, they go out — to the cinema. Thus they alternate between a superficial anxiety and an equally superficial escapism : —

“ Let us eat, drink and be merry : for tomorrow we die. ”

Christian Youth seeks a Vocation

Only a minority is conscious of the real dimensions of the problem; and it can be claimed that it is found especially among Christian youth, Catholic and Protestant. This minority realized that at the heart of the drama lies the fact that France no longer knows what her vocation is. In the course of the last twenty years France has experienced, not only in the policy of her statesmen, but in her whole national atmosphere, a sad lack of vigour and imagination. She has been content to rest on her laurels, and to cling to the *status quo*, instead of making a constructive contribution to the reorganization of Europe. Her lamentable policy of a purely defensive opportunism was conducted in the spirit, tending to pharisaism, of *Beati possidentes*.

It is this fact which weighs heavily on the hearts of Christian Youth. No doubt they unreservedly condemn the three totalitarian regimes as brutal steam-rollers; or worse than this, as diabolically clever machines aiming at the destruction of the humanity of man. But at the very moment when they pass this verdict, they are compelled to admit that if our country does not act in the same way as the totalitarian regimes, this is not only because of moral scruples and respect for human personality, but also, in part at least, from lack of creative energy. We cannot make it a matter of boasting that we are not so idolatrous. Not only is our faith in God small indeed in comparison with their fanaticism, but even for our human values, we cannot

command convictions strong enough to turn into a worthy fanaticism. Does not our futility extend even into the domain of our idolatries ?

Such is our present situation, when fairly faced. Certainly we must not overestimate the "faith" of the young Fascist or National Socialist. There can, and does, enter into it more despair and more inverted scepticism than appears on the surface. But the fact remains, at any rate, that to a certain extent, they know where they are going.

Yet France has a vocation. Among younger Christians, Catholic and Protestant, a vigorous minority believes that their fundamental political task is to place the French people, beginning with the Christians, once again face to face with the greatness of this calling. Frenchmen have, in the past, had an especially strong sense that they were the guardians of a civilization universally valid. From their Latin and Christian origins they have derived the certainty of an absolute convergence of the ideas of "nation" and "civilization". Because every man has his value, whatever be his race, it follows that the Frenchman is naturally opposed to racialism. Is anti-Semitism in France, insofar as it is a native product, anything more than a special form of *xenophobia*, the fear of the competition of the *metoikos* ? By natural inclination every Frenchman considers himself the supporting-column of the arch of civilization. Since the Revolution he also considers himself to be the defender of the last stronghold of human liberty.

Yet are not these, and similar elements in French culture, which in the last analysis are Christian in origin, now separated from their origin and turned to folly ? As a matter of fact the Frenchman does not lack his own special form of imperialism. Granted that he has a feeling for universal values, and for the dignity of human personality ; granted that he is gifted with a certain natural generosity ; how many elements which are obscure or ambiguous are mingled with these qualities ? Behind our generosity how much vanity ! Behind our universalism how much imperialism ! True, this imperialism is often rather naive, at any rate in the intellectual sphere ; the Frenchman is ready to believe himself the only

true heir of classical culture, and finds it hard to understand the Anglo-Saxon with his empirical turn of mind, the German with his obscure and incomprehensible thoughts. Yet even with these ambiguities, it remains true that the essential France rests on the unity of the two sources of her history, Christian and humanist, the latter drawn not from that limitless humanism which, stemming from Nietzsche, leads straight to splendidly equipped barbarism, but from the moderate humanism of the Greek tragedians which recognizes that man has his limits and cannot climb as high as God.

To recall France to her true vocation — this is the aim of the work of certain younger Catholics, especially those in touch with the Dominicans. They are responsible for a very remarkable effort of penetration in all spheres of the national life : — among the workers by means of *La Jeunesse Ouvrière Catholique*, among intellectuals by means of the writings of Jacques Maritain and others. The review *Esprit* may be mentioned as being of the same tendency, though here are to be found not only Catholic writers such as E. Mounier, but also Protestants such as Denis de Rougemont.

It must not be thought that every Catholic youth has this clear-sighted sense of his responsibilities. The vast majority, following traditional patterns of thought (*Gesta Dei Per Francos*), links its faith to a nationalism of a conservative type, and thus falls into the eternal confusion between God and Caesar. Yet the Catholic groups which we have mentioned have already done much to make young people more careful to safeguard the sovereignty of God, and to teach them the exact nature of their duty to Caesar.

The Protestant Minority finds Direction

We come finally to the Protestant Youth of France. It must never be forgotten that they represent a very small fraction, one-fortieth, of French Youth, whose difficulties they share and whose tendencies they faithfully reflect. Only a minority among this minority is active. It may be noted that each of the various movements into which

it is organized (Y.M.C.A., Y.W.C.A., Protestant Scouts., S.C.M.), presents certain differences of atmosphere. For example it is plain that the Scouts have habitually an extreme distrust of anything savouring of abstract intellectual discussion. Rovers and Scoutmasters often wish above everything else clear instructions which they can follow at once. For some time some of them were attracted by the authoritarian movements which seemed to bear a family resemblance to Scouting. Now this phase has passed; people are no longer willing to throw away their liberty. Their concern for action is now often expressing itself in an interesting way in efforts to press out from the "world" of Scouting to permeate the world outside; for example Rovers have in some cases been grouped professionally, forming small "cells" of social action in a given situation.

For some time past, especially since September, many younger Christians have realized more clearly the extent of their responsibility in the distress of the nation. It must be recognized that previously there had been a certain escapist attitude. The "Scout Spirit" or the "Fellowship of the S.C.M." were substitutes for both Church and World. Sometimes the Bible itself has become a place of escape; under the influence, misunderstood, of Karl Barth, individuals often withdrew into a personal attitude, firm but passive. Perhaps the greatest danger menacing younger French Protestants, in the S.C.M. at any rate, is that it may become an army in retreat from hostile territory.

Thanks to leaders who have drawn more and more nourishment from the Bible, and from a truly Biblical theology, the different movements are now in possession of an ever clearer sense of direction. Naturally this does not mean that everywhere the leaders have been quickly followed, but it remains true that the Biblical emphasis is strong and clear. At the same time these movements have discovered, to an extent which is new, the significance of the Church, and feel the necessity of stronger links with her. This concentration is certainly not to be regretted; it was necessary. And it is precisely those who read the Bible who realize the urgency and the necessity for the Christian to return to the world,

and the temptations of seeking to remain in a merely negative "purity". They are in a position to react vigorously against any idea that Christianity can be a place of escape. They know they must go back into the world.

At the end of September the honour of France was in the mud. There have been many discussions as to the relative merits of mud and blood; but most terrible of all was the ignorance or the cynicism of a large section of our worthy French Christians who hailed Munich as a miracle without giving serious thought to the other side of the question, the sacrifice of the Czechs. Some among us have been profoundly disquieted, not so much by the course of political events in the international sphere or of their consequences, however tragic, as by the terribly superficial comprehension of events in Christian circles. That we were "as a firebrand plucked out of the burning" (Amos iv. 11), that we had been reprieved from a sentence of death, everybody realized, however dimly; but they did not draw the conclusions. The vast majority continued to adopt an ostrich-like attitude, imagining that it was enough to re-arm and to proclaim our desire to be left in peace. Hence it is a matter of extreme urgency that there should be some who will have their eyes open in a sleepy nation, who will proclaim the existence of other resources than the chariots of Egypt, and of other allies than the broken reed!

But is God to be mobilized for the "Holy War" of the democracies? We are told that we must defend not only the independence of our native land, but also all the remaining free countries and everything in Europe which can be called civilization. Granted. We readily agree that these are worth defending, even at the cost of our lives. But are we not also defending every kind of shady interest? And even if such interests were not involved, what would remain? The integrity of our French Empire? Was that Empire won only with kidgloves? And Versailles? Was that treaty inspired by justice alone? Revisions, perhaps serious revisions, are therefore necessary; but are they possible when we are dealing with the present leaders of the totalitarian regimes? Will they give sufficient assurances in return,

and if so what will they be worth? Probably as much as the notorious Munich guarantees of the frontiers of Czechoslovakia!

If we resist without yielding anything, then we shall also be defending every kind of hypocrisy, and all the pharisaism with which our national life is infested. Is it possible to disentangle from this dreadful promiscuity those authentic values which we are bound to defend? Even if in this world we never have a choice other than a choice between a relative good and a relative evil, even though the everlasting justice of God is never entirely on one side, it does not follow that in the resultant darkness every cat is grey. There are times when it is both possible and necessary to make a choice, when to hesitate before the choice is to be the victim of an over-scrupulous conscience. No doubt many hesitate in loyalty to justice and impartiality; but too often, perhaps, they do so through over-sophistication, through mental dilettantism, through that love of detailed analysis, that eternal weighing of the issues which is the last infirmity of the Protestant Pietist. There is a certain strength in the moral indignation of the young Huguenot, in his passionate protest against every easy solution; but it is sometimes rare to find, joined to these qualities, an equal ability — or even an equal desire — to collaborate in the building of a true national community. The reason lies perhaps in the very fact that his ideal is so lofty, that he has such a lively appreciation of a Christianity which is not mediocre. Many, for instance, have read Kierkegaard with great eagerness, though the way in which they understand him is, at times, extremely dangerous; in denouncing with energy all the false concordats between the Christian and the world, they often themselves escape into an attitude, and that an attitude of dilettantism.

It is not only necessary to move into new positions; we must come down to earth, to the concrete realities of the world. We must distinguish, for instance, the essentially Biblical critique of the State from our traditional unduly negative attitude to the State, as at once something to be exploited and something which restricts our "sacred"

right to liberty. We will learn in the coming days to be more grateful for certain things : — for the possibility to proclaim the Gospel freely in our country, and for the fact that the French State does not make a totalitarian claim, and therefore can receive from us all due respect and active assistance. Yet this very State, of which we are sometimes inclined to say, “ Don’t shoot the pianist ; he’s doing his best ”, might some day become — it is not impossible — a demonic force. To be able constantly to remind it of the limits of its functions, we need a searching vigilance, a vigilance which is impossible unless we are in touch with the State, taking our part to our utmost in its activities.

In other ways also, we have seen an attempt to enter into contact with the world. The question of Foreign Missions has recently been restored to the place which is its due. In the S.C.M. we may note the *Christian University Week* (cf. Federation News Sheet, June 1939) which shows a desire to grapple seriously with the problem of the vocation of a Christian intellectual in each discipline or faculty. The aim, of course, is not the creation of a “ Christian ” philosophy or physics, but a consideration of the task of a Christian philosopher or physicist, and of the fact that the search for truth becomes impossible where science is degraded into a sort of socialized magic at the service of some collectivist idolatry. Its presuppositions, the value of truth and the essential worth of human persons, can only flourish in the shadow of Christianity. With the necessary reservations, the idea of a “ Christian Civilization ” is once again to the fore.

It is further noteworthy that the leaders of the Protestant Youth movements now meet together for united study and action on such questions as peace and war ; Church and State ; the possible mobilization in case of war of youth movements. These questions have also been examined in various series of magazine articles. In several local situations, Youth Councils have been organized to lead Protestant Youth out of its “ Splendid Isolation ” and to direct its steps towards the real life of the community. In short, we are seeking to recommence and to pursue with energy a dialogue with

the world which will enable us to make our witness in a realistic way.

In conclusion, the writer of these pages wishes to draw attention to their necessarily subjective character, and to point out that the representatives of the land of John Calvin at the Amsterdam Conference will provide a picture of France at once more living, more just, and more adequate.

Youth in China Today

ROSE TERLIN

"Brothers, it is midsummer, the hours are still warm
And the fields are gathered in the North.
I remember our life, the shining grain in the sunlight,
The dogs in our village quarrelling far off.

The dogs are silent, greedy and fat in the ruins.
The village is dead in the summer sunlight.
The crop is gathered in the black barns, the crop of ashes;
The fruits of death lie in the endless road.

Brothers, the wind as we fled was bitter with smoke.
Scattered are the families, the children without care,
The homeless people scattered like leaves,
The children like dead leaves on the freezing stream."

These verses of a poem written by one of China's youth, and sung now by thousands of them, reflects the spiritual anguish, the homelessness, and the suffering which the youth of a nation involved in a modern war must experience. Millions of China's youth have been uprooted from their homes, separated from their families, and swept along in the endless tide of thirty million refugees. Many of them have walked thousands of miles over long, dusty roads; they have crossed mountain ranges ten thousand feet high; they have faced the perils of disease and exposure, and the hazards of war. Yet, in spite of all this, they have wasted

no time in self-pity, and none of their spiritual resources in hatred for those responsible for these conditions.

The driving power behind the courage, optimism, vitality, and tremendous capacity for work and sacrifice which Chinese youth are displaying today, is the desire to serve their nation, and particularly to serve the ordinary humble people : — the workers, peasants and soldiers. Even before the present hostilities commenced, the youth of China had been active in all kinds of social enterprises. This has proved most valuable now, for it has provided a body of experienced leadership for the training of other young people. For purposes of this very cursory survey of the activity of Chinese youth it would be best to divide the subject matter into *work in the war zones* and *work in free China*, as these are necessarily of a different character.

Work in the War Zones

Thousands of University students, and even some from middle schools, have joined the regular army as well as the guerrilla units. Apart from those in regular military service, Chinese youth, both in the fighting zones and occupied areas, are engaged in many varieties of war service work. The Boy Scouts, Girl Guides, Y.M.C.A., San Min Chu I Youth Corps, and other similar organizations are engaged in such work as caring for the wounded, caring for the refugees in the fighting zones, and doing police service to prevent panic during air-raids. The war-time Service Corps of the Chinese Boy Scouts Association has 10,000 of its members divided into 110 units, which follow the army and work directly behind the front lines in giving first aid to the wounded. The following quotation from the diary of a Girl Guide is typical of the work being carried on by these groups : — " Up at 5.00 a.m. Assisted in hospital with temperatures ; then bandaging. Bathed the wounded who had just come in. Wrote letters for the soldiers. Helped move patients into air-raid shelter — no planes came. Read to soldiers. Assisted with child refugees. In evening did clerical work in office. To bed at 10 o'clock. Good day ! " Another type

of work being carried on in which young people have been particularly effective is in uniting the people and the army. Chinese peasants have always distrusted and despised soldiers. In order that the guerrilla units may work effectively they must have the cooperation of the village people. Many of the youth corps have been especially trained in this type of mass education work and are living in country villages, carrying on this work. In Shanghai, Nanking, Canton, and Hankow youth groups did heroic work in the midst of air-raids. Recently in the bombing of Chungking, when the police had been on duty for 48 hours and needed rest, the Girl Guides took over and supervised the evacuation of the population and maintained calm and order in the midst of the third successive air-raid. In spite of the hardship under which they live, these young people seem to be healthier than they were before. They live a very disciplined life : — eating the simplest food ; wearing coarse clothing ; sleeping on the ground or in barracks ; and walking great distances. Many of them had come from comfortable homes, where they lived in a very protected environment. Now they have learned how to endure hardship ; to be disciplined and self-reliant. The most important thing about China's youth in the present emergency is not so much what they are doing as what is happening to this whole generation in the process of doing these things.

Work in Free China

The vast majority of China's Universities, technical schools, and even middle schools, have moved into the remote interior provinces of the West. These provinces are far more backward in their social organization than those along the coast and in the central part. The resources were not developed and the people were poor, uneducated, and suffering from preventable diseases. When the central Government moved to Chungking, it began an extensive program of reconstruction in these provinces. This program involves the development of natural resources, crops, and industry ; the wiping out of illiteracy, and the extension of medical

services. In this work of reconstruction, mass education and rural service, the students of both middle schools and Universities are playing a very large part, and at the same time carrying on their own studies.

One impact of the war on China has been to change the emphasis in the University curriculum from the faculty of arts to the faculties of science. This has been partly at the demand of the students themselves who no longer desire to train themselves to be sophisticated dilettantes (as many students from wealthy families formerly did), but rather to equip themselves for reconstructing and modernizing China. At the National Education Conference held in Chungking last February, the whole educational structure was reorganized. More emphasis is to be placed on vocational subjects, as well as on the promotion of compulsory primary education. The desire of students to serve the masses, referred to above, is reflected in the fact that students are entering medical colleges in the interior to prepare themselves, not for city practice, but for preventive medicine in the rural districts.

Mass Education Work

One of the most extensive educational enterprises of modern times is taking place in China in the midst of the war. In 1936, they had 20 million illiterates. Since the war broke out the campaign to abolish illiteracy has been intensified. Already 10 million of these people have learned the minimum written vocabulary of 1200 words. In addition to reading and writing, the curriculum has included public health, air-raid defence, current events, and mass singing. The students of both middle schools and Universities have been the main-stay of the teaching staffs in these literacy schools. In recent months the city of Kweilin has been subjected to almost daily aerial bombardment. Dr. Tao Meng Chih, China's famous educational expert, advised the city to use this as an opportunity for mass education. "Turn each big mountain into a school and use the air alarm siren as the school-bell", he suggested. So now the eighteen

large caves outside the city become class-rooms during an air-raid, with the middle school students as teachers! Since the start of the raids, Kweilin has practically wiped out illiteracy. During summer holidays, almost every student joins some group of fellow-students going into remote rural districts to carry on the literacy work. Here they live under very primitive and difficult conditions, sharing in the work in the fields and homes. They teach the peasants to read and write, to prevent disease through proper sanitation, to improve their crops, and to develop a united community spirit. In the course of their summer's work they often train the children of the village to carry on the work when they have left.

One of the most important instruments of this youth movement for mass education is the vernacular drama. Since the beginning of the war, a new theatre has developed in China, one which reveals the creative genius and dramatic ability of the most ordinary Chinese person. This new drama is as different from the old Mandarin theatre as anything could be, for it is rooted in the actual experiences of the people rather than in complicated court intrigues. It is spoken in the simplest language, rather than a highly refined Mandarin, and it is often acted without stage properties on a street corner. The writer has witnessed these plays and can testify to their dramatic vividness (even when the language is not understood) and their potent effect on the observers. Most of these plays have been written by youth and are acted by youth. There is now a National Academy of Dramatic Art as well as hundreds of local dramatic troupes. Some Szechuan students recently secured the cooperation of the Ministry of Education in equipping a boat for screen, stage, and musical performances, lecturing and exhibitions, which they have taken over the vast network of waterways to the distant rural villages. The boat is over 60 feet long and contains a foredeck which can be used as an auditorium when the boat anchors; it has a makeshift platform for stage plays, concerts, radio talks and movie performances and forms the classroom for the crew in the early mornings. The curriculum of this educational boat includes: — 1. War-

time exhibitions, giving measures for protection from air-raids, chemical warfare, personal hygiene, conscription, etc.; 2. War-time radio talks and musical performances; 3. Lanternslide exhibitions; 4. Educational films; 5. Stage-plays on subjects connected with the war; 6. Street-corner and tea-house talks, exhibitions, etc.; 7. Wall newspapers and posters; 8. Material for teaching reading, writing, etc. Hundreds of people visit the boat daily, and education has already been given in this way to over 150,000 people in the Yangtse riverside villages and towns since the boat left Kiating last September.

No picture of China's youth would be complete without reference to that mecca of youth — Yen-an, for it epitomizes the spirit of Chinese youth today: — heroic self-sacrifice, hazardous and frugal living, adventure and burning patriotism, and the desire to be able to reach the masses effectively. It has been said of Yen-an that "it is Young China's response to the heroic. It is remote and romantic, risky and unremunerative. It offers hunger, cold, wounds, and death." Yen-an is located in the Chinese Communist territory in the far reaches of the barren Northwest, 300 miles north of Sian in Shensi. Here there are 7,000 students in the Resist-Japan University, and there are 3,000 more in the North Shensi Socialist Academy. There are reputed to be 20,000 students in Sian waiting for admission. Their first task is to walk the 300 miles from Sian, over difficult terrain, fording rivers, and carrying their bedding on their backs. At the University they have 7 cents (Chinese) a day for food and \$. 1.00 per month for pocket money, caves for sleeping, the river for bathing, and a generally Spartan existence, endured with enthusiasm. Their course is brief and the curriculum decidedly limited in scope. They are trained to be propagandists, guerrilla warriors, and government servants, in a course of study which includes Sino-Japanese problems, economics, sociology and guerrilla tactics. Recently the world's most unusual "alumni association" completed its first task of crossing the enemy lines eight times to reach the places in Hopei and Shansi where they would begin their careers in the villages of the front line.

Christian Youth

What part is the Christian youth of China playing in this vast drama in which the whole youth of China is engaged? In all the activities of youth which have been outlined above the Christian students are to be found working side by side with the non-Christian students. The degree to which Christians and the Christian Church in China have risen to meet the present emergency has been a source of astonishment to many non-Christians. This fact as well as the depths to which the people have been driven in their suffering has created opportunities for the extension of Christianity which are quite unparalleled in China's history. In the student field, this has meant that Student Christian Associations have been formed in both government and private Universities where they had not formerly existed. In these new Associations the members are engaging in mass education, relief work, and rural reconstruction, as well as holding Bible study classes and worship services.

There are two difficulties which the Christian students of China are facing in the present emergency. The one is that they, like the Christian students in many other countries, were vague and uncertain about the message and meaning of Christianity. This is largely due to the fact that those responsible for preaching Christianity were themselves uncertain as to how to mediate the Christian Gospel to the present student generation. At Yenching University, one of the outstanding Christian colleges of China, a survey of the religious situation was made in 1936-1937. One of the important findings of that survey was that "our modern Christian message is foggy and ineffective. We have discarded a set of religious concepts which we could no longer hold and which would not interest our students if we could. We are building a new set of concepts and a new program to express them. Our new concepts are half built. We cannot state them with clearness and conviction. What is a Christian experience? What is it we want our students to become religiously? How do they become that? We are not sure. We are a mixture of sophomoric knowledge of Christi-

anity, half-thought out philosophy, humanism, social urge and touches of mysticism for which we apologise. We are on the road to a set of religious concepts which will be the best for many generations, but we have a long way to go and are ill-equipped for the complex task of building the religious life of our student body."

The second difficulty is that the students of the Christian middle schools and Universities were kept in a much more protected environment (i.e. protected from the social struggle) than the students in government Universities. They were not on the whole encouraged to develop initiative and independence of thought and action, with the result that they are much less able, in many cases, to meet the demands of the present than non-Christian students.

These two inadequacies in Christian education have given rise to two quite different perils for Christian youth in the national struggle. The lack of an adequate understanding of the Christian message has made it possible for many Christians to make a too-easy identification of the aspirations of China in the present war with the will of God. They tend to absolutize a very relative situation, and thus fall into a self-righteousness about their side in the war to a much greater degree than non-Christian students. Should the war not result in complete victory for China, this will have very serious consequences for the Christian group.

The second inadequacy, namely the policy of Christian middle schools and Universities to discourage political activity and interest on the part of their students, has led to an unwholesome complacency on the part of many Christian student groups. As one non-Christian student described it, "they are living on a fence". These students who, often unconsciously, assume that they have arrived at a salvation *au-dessus de la mêlée*, are certainly not able to interest other students in Christianity, largely because they do not show by their own lives that Christianity demands enough sacrifice of people. Yenan has a far greater appeal — and these Christian students who hold this view are missing the hard and testing experiences which the national struggle makes possible for youth in China today. These rather negative

generalizations are made because they are precisely the perils which Christian student groups in every country are facing.

We can all be deeply grateful for the way in which the Student Christian Associations in China have in all humility and sincerity maintained a spiritual bond with their fellow Christian students in Japan in the midst of such a war. This has been a unique contribution which the Christian youth of China have made to the present situation. To a very large degree also the Student Christian Associations had been the pioneers in the mass education work for students, for before the war they had been spending their summers in the rural villages, developing the techniques under trained leadership, by which the whole youth movement now carries out the mass education work. Christian students have also gone to Yenan; they have joined in the work in the front lines, and the still more difficult and dangerous work in the guerrilla areas directly behind the lines. One evidence of the impression which the Christians have made in this situation was conveyed to the writer in Manila when a Jewish business man said that the capacity of Christians in China for sacrifice and service had forced him to revise his estimate of the vitality of Christianity in the world today.

The terrible conflict being wrought out in the Far East has brought deep suffering to the youth of China, who have not hesitated to grasp the opportunities, which the conflict has also brought, to serve the people in a constructive way. The tides of war have swept away the last remnants of the old Chinese civilization in which youth was subservient to age and women to men, leaving youth independent and equal. They have likewise swept away the artificial, sophisticated, Hollywood-moulded pattern of life followed by the wealthier youth of the cities, leaving them disciplined for simple living and community service. The future will require even more from China's youth than they have already given. May the Christian Student Associations help the youth of China find the spiritual resources, the faith, and purpose by which their nation may truly serve God and His Will for the life of nations.

Christian Youth in the Balkans

FRANCIS H. HOUSE

High above the roofs of the city of Sofia rise the glittering domes of the Alexander Nevski Church, erected fifty years ago as a thank-offering after the liberation of Bulgaria by the Russian armies. Close beside it is the small Byzantine Church of St. Sophia, built more than a thousand years ago in the time of the first Bulgarian kingdom. In the very middle of the town stands the great Buyuk Djani mosque, erected in 1494 by Sultan Mohammed II, the conqueror of Constantinople. These three buildings symbolize the tragic history which lies close behind the rising generations of Christian people in the Balkans.

I.

Oppression and the Struggle for Freedom

In the life of the modern nations of South Eastern Europe there are two long "dark ages" and two shorter periods of civilization and independence. During the first dark age wave after wave of invaders drove down from the North and East and shattered the "Christian" civilization of the Graeco-Roman Empire and confined the inheritors of the Old World within the mighty walls of Byzantium and a few Greek cities. Then came three or four centuries of new splendour born of the acceptance by the vigorous Slav peoples of Christianity and the Byzantine tradition. In the mediaeval kingdoms of Serbia and Bulgaria great Churches were built, religious art flourished, and a "Christian" civilization was built up on foundations laid by such memorable saints as Cyril and Methodius and Sava. Greece unhappily became the battle ground of the Latins, the Byzantines and (a little later) the Venetians. But in 1359 the Turks crossed the Dardanelles and the second long period of darkness and

destruction began for all the peoples of South Eastern Europe. The kingdoms were conquered; the peoples were enslaved; the Churches were again destroyed. The Parthenon became a mosque! In Tirnovo, the magnificently situated capital of the Second Bulgarian Kingdom (1186-1386), the ruins of no less than seventeen chapels and churches are to be seen. National and cultural life was slowly crushed out. Educational institutions disappeared. Heavy taxation and bad administration progressively impoverished the peoples. Even within the Churches the Turks succeeded in cutting off all intercourse between the higher clergy and the Slavonic-speaking peoples by securing the appointment of Greek bishops who enforced the use of the Greek Liturgy. And this régime continued until quite modern times. Greece only began to recover her freedom in 1821, Serbia in 1817, Roumania in 1862, and Bulgaria in 1877. I myself spoke this spring to a woman who remembered hiding at the time of the massacres of the Christian populations carried out by Turkish troops little more than sixty years ago.

In the revival of the national spirit which led to the successful wars of independence, three main factors were at work. The first was the influence of the French Revolution and the ideas of the "Enlightenment" in Germany, which were popularized by a small minority who had been educated abroad. It was to the banner of "Liberty" that men like Lord Byron rallied the peoples of France and England, despite their reactionary governments, and the French and British fleets secured the freedom of the Peloponnese at the battle of Navarino in 1827. Since 1919 admiration for France in Roumania and Yugoslavia led to a certain revival of Liberalism, but as a political force it has been powerless of recent years.

The second factor was the Panslav sentiment stimulated and directed by Russia. The troops of the "Tsar Liberator" Alexander II first broke the Turkish armies in Bulgaria in the early Summer of 1877, and the Powers recognized the independence of Roumania and of part of Bulgaria at the Congress of Berlin in 1878. But during the last thirty years the Panslav movement has been cut across by strong Serbian

and Bulgarian nationalism. No sooner had these peoples consolidated their freedom from the Turks by the First Balkan War of 1912 than the Second Balkan War broke out between the allies, and resulted in a crushing defeat of Bulgaria by the combined forces of Roumania, Serbia and Greece. The memory of this war lies behind the tension which continues to this day between Bulgaria and the Balkan Entente over such questions as the control of the Southern Dobruja, Macedonia, and Thrace.

The third factor was the Orthodox Church, or rather the Orthodox Churches, since in the Slav countries the movement for national churches independent of the Greek Patriarch of Constantinople paralleled the movement for national independence. In the Cathedral square at Athens stands the memorial of an Archbishop martyred for his part in the national rising. In the Slav countries the hierarchy were for centuries Greeks subservient to the Turks; but mountain monasteries such as Rila in Bulgaria and Ochrida in Serbia remained great centres of pilgrimage, of popular devotion and of national feeling. Many people still remember how at night time the village priests would go round from house to house teaching letters and the Orthodox religion, and rousing the desire for national independence. The result today is that the Orthodox Churches are very closely associated with the national traditions, and such difficulties as those between the Greek and Bulgarian Orthodox Churches arise very largely from those associations.

Politically, a complicating factor in modern times has been and is the way in which other European powers regard the Balkan countries as counters in their own struggles. All through the later nineteenth century the interest of the Western powers in supporting Turkey against Russia and later the rivalry of Austria and Russia were serious obstacles to the liberation of the Balkans. In 1867 the English fleet actually helped the Turks to suppress a rising in Thessaly! In the ten years following the war of 1914-1918, Communist Russian influences were exceedingly strong especially among students and industrial workers in Roumania and Bulgaria; but otherwise the Balkans were left in peace. Since 1933 they

have again become a focus — this time of the struggle between the “Axis” and the “Democratic” powers. On the one hand, there has been a great deal of propaganda for certain political ideas and a strategic use of the dependence of the peasants of South Eastern Europe on the markets of Central Europe. On the other hand, other governments have been interested in stirring up the nationalism of the Balkan peoples and in arousing demands which can only be satisfied by successful wars. The result is a general attitude of expectation and excitement in some countries, and of half suppressed nervousness or of blustering intransigence in others.

Social and Economic Conditions

Up to 1912 all the energies of the Balkan countries were absorbed in the struggle for independence. Then followed the Great War. It is barely twenty years since the Bulgarian armies left Bucharest and the Austrian Belgrade. But this has been a period of considerable economic development. Belgrade and Bucharest have been rebuilt almost completely since 1919. Manufacturing and mining towns such as Plovdiv, Pernik, Skoplje, Kragujevac and Ploesti have grown up. Conditions of work too often recall some of the horrors of the early stages of the industrial revolution in England, especially in the mines worked in Bulgaria by Russian refugees and in Greece by refugees from Asia Minor. The trek to the towns has begun, and in the less remote villages factory-made clothes and shoes are displacing hand-woven and hand-made goods. But in general industrialization has not gone very far — even in comparatively wealthy Roumania. Buses have made great differences to passenger travel, but the bullock cart is still the main means of transport between the villages. The majority of the youth of the Balkan countries still live in these half isolated villages and are, by Western European standards, extremely poor. For instance investigation shewed that the majority of the students at the University of Belgrade have to live on the equivalent of Sw. Frs. 55.— (about 53 shillings) *per month*, and many have less and have to try to keep themselves while they study

by polishing floors or selling milk. In Bulgaria, salaries are so low that even a General is only paid about £250 per year. In Greece, since Turkish times always a poor and barren country, nearly two million penniless refugees from Asia Minor have had to be settled among a population of little more than five million. In spite of the prosperity of the oil fields, the mass of the Roumanian people live in tiny two-roomed village houses each built round a single hearth. In relatively prosperous Slovenia, I heard of students from peasant homes who were compelled by their poverty to combine in groups of five or six to share a small room and a single overcoat. Students from India and China will probably be able to understand the meaning of such poverty better than those accustomed to the standards of "the North Atlantic civilization".

Church Life

Lastly our picture of the situation of our contemporaries in the Balkan countries must be completed by a reference to the present condition of the Churches. In Bulgaria and Greece, all but a very small minority of Mohammedans, Roman Catholics and Protestants, are members of the national Orthodox Churches. In Roumania, nearly all the Roumanians by race are Orthodox, but there are considerable Hungarian and Saxon Protestant and Roman Catholic minorities. In Yugoslavia the Serbs are Orthodox, the Croats and Slovenes Roman Catholics, and there is a Mohammedan minority in Macedonia. Albania is, of course, predominantly Mohammedan. In the other countries the Orthodox Churches have a long and varied history, and are universally regarded as great national institutions. As such authoritarian governments not only rely on the Churches as forces making for national unity, but it would not be unfair to say that in certain cases the governments "use" the Churches to this end. In Greece in particular, in return for such dubious gifts as a law excluding clergy of all other churches, the Government claims to exercise a very great measure of control over the organization of the Church. From the religious point of view the

long centuries of Turkish oppression had the effect of cutting off all intellectual expressions of Christianity (particularly in Slav countries), and in intellectual circles nationalist and communist criticism of what was regarded as "superstition" has been very violent. Among the peasants, and in the monasteries of Mount Athos, a deep religious life survived in spite of the many time-serving Bishops and illiterate and sometimes immoral priests of Turkish times. Since independence has been achieved vigorous movements for reform in all four countries are resulting in the restoration of adequate training for the priesthood, the abolition of simony, the establishment of effective church government, a revival of the religious communities, and the beginning of religious education on modern lines. But among the intellectual classes and the partially educated city populations there is still a very grave danger of a distinction being made between the Church as a national institution and the Church as the organ of a supernatural faith. I have heard men claim to be "Orthodox" who regarded all the essentially religious side of Church life as being suitable only for peasants. None the less the real spiritual leadership of many of the Bishops, the preaching and publishing, and the catechetical work of such a society as *Zoë (Life)*, and the devotion with which priests and monks of high intellectual abilities have entered into the life of such popular revival movements as the "God-worshippers" in Yugoslavia, show how the Orthodox Churches can indeed be Churches which bear a living witness in the modern world to their great tradition.

To sum up, Christian young people in the Balkans have to face many grave difficulties owing to the very recent attainment of national independence, the great strength of national feeling, the danger of war, the extreme poverty of their peoples, the evil consequences of early stages of an industrial revolution, and the subordination of the Churches for centuries to alien rulers who virtually confined Christian activity to attendance at the Liturgy. But there are elements of hope in the situation — especially in the revival of real Orthodox Church life, in the high standard of education in the secondary schools, in the rising standard of economic life,

and in the way in which, in spite of interference from outside, the peoples of South Eastern Europe are learning to live together internationally.

II.

We may turn now from this attempt to sketch the environment of Christian Youth in the Balkans to a brief review of the social, international and directly religious activities of some of the different Youth Movements. But this can be no more than a personal impression, and the writer apologizes in advance for any resulting misrepresentations. The principal Movements to which reference will be made are the *Zoë* Fellowship in Greece, the Orthodox Youth Fellowships in Bulgaria, the Greek and Roumanian (*Straja Tarii*) National Youth Movements (which both have the support of Orthodoxy among their objects), the Y.M.C.A., the Y.W.C.A. and the W.S.C.F.

Social Work of the Youth Movements

A visitor to the industrial quarter of Sofia would not be particularly impressed by the beauty of his surroundings; but the bright clean paint of one corner block of houses among the spinning mills might catch his eye. If he entered he would find a clean and comfortable if crowded cafeteria and upstairs dormitories for eighty girl workers. Here girls from the country and from orphanages, who often have to work long hours for very low wages, can find a welcome, a home, and inexpensive but good food. It is one of the two centres run by the Y.W.C.A. in cooperation with the Social Service Bureau of the city, and resembles others in Salonika (3) and Athens (2). The number of girls who can be helped is still very limited, but at least a Christian youth organization is shewing the way. In Belgrade and Ljubljana the Y.M.C.A. runs similar hostels and refectories for poor students, and the big student refectory in Athens was originally planned by a Y.M.C.A. leader. In Sofia in the late autumn, Y.M.C.A. members can be seen driving round the town in army lorries

and collecting clothes and money for distribution to the destitute by the city's efficient relief organization. At Athens they collect more than 6,000 toys as Christmas presents for children in orphanages; and money for Christmas gifts to very poor families is subscribed each year by Y.M.C.A. and S.C.M. members in Sofia, Bucharest and Belgrade. Fresh conceptions of social responsibility are taught in this way.

The heading "education" covers a multitude of activities connected with the Greek and Roumanian national Youth Movements, and the Y.M.C.A. and the Y.W.C.A. In general the national Youth Movements have as their principal focus-point a weekly parade of schoolboys and girls at which a good part of the time is spent in group work and training in self-help on Boy Scout lines. Lectures and educational films and debates and discussions all have their place also in the Y.M.C.A. and Y.W.C.A. programmes of training in citizenship and the right use of leisure. In addition the Y.M.C.A. runs considerable evening schools at which boys from workshops and offices can study commercial and technical subjects and foreign languages.

All four Movements mentioned above lay great stress on physical education. The Roumanian *Straja Tarii* specializes in mass demonstrations of physical exercises which remind one of the Czech Sokols. The Y.M.C.A. usually has a fine gymnasium attached to it; in Salonika they have two which are used all day for classes for men and women as well as the club members! Great stress is laid on team sports as a means to the development of physical health and moral character, and of an evening those who pass by a big abandoned theatre which now serves as the Y.M.C.A. headquarters in Athens, may often see boys playing basketball by flood-light on the roof! In Summer open-air camps for boys and girls play a big part in all programmes. They were introduced into the South Eastern countries by the Scouts or the Y.M.C.A., the S.C.M. and the Y.W.C.A. These Movements possess wonderful campsites — by the Adriatic at Dubrovnik, by the Aegean at Volo and Salamis, in the Balkan mountains or in the Carpathians. The new national Youth Movements have followed their example and organize camps for many

hundreds of their numbers. In several countries the Y.M.C.A. now runs camps not only for its own members, but, in cooperation with the civic or ecclesiastical authorities, for poor boys from the cities. Such camps are universally regarded as an excellent means for training in ideals of civic and national responsibility, in self-reliance and in bodily health. In all we can say that the big national youth movements influence to some extent the social outlook of a considerable proportion of the young people in the Balkans (especially those in the schools), and that the private Associations influence a much smaller number considerably more deeply.

International Contacts

On the international side the situation is very different from one country to another, and between one youth group and another. It is interesting to note for example that the definitely nationalistic Roumanian Youth Movement *Straja Tarii* is quite explicit about its desire for international contacts; but as a new organization it can only find these through the Scouts, the Y.M.C.A. and the Y.W.C.A. which are incorporated in it. Greece is at present a very difficult country to get out of and is very largely closed to outside influences. The Y.M.C.A. in Yugoslavia has and does a great piece of "international" work within its own membership which includes not only Serbs, Croats and Slovenes, but also Macedonians, Hungarians and Germans. In general the Y.M.C.A. secures a certain measure of international cooperation through the American and British secretaries who work with the national committees. There has been good cooperation between many different groups, especially in Roumania and Greece, in studying a series of questions prepared by an international committee of Orthodox leaders under the chairmanship of Metropolitan Dositej of Zagreb on the subjects of the Oxford and Amsterdam Conferences; but it has not proved possible to hold the united international "Orthodox Youth Study Conference", which had been projected. Groups of girls belonging to the Y.W.C.A. branch in the College at Lovetch have made some enter-

prising international journeys, including one to Greece. The Federation has held international "South Eastern European" Leaders' Conferences about every other year between 1923 and 1936, and in 1939 an Executive Committee of Student leaders united in council in Belgrade representatives from Czechoslovakia, Hungary, Roumania, Bulgaria and Yugoslavia. Quite recently the Orthodox members of the Bulgarian S.C.M. made the journey by the Danube to Budapest, where they saw the sights and discussed the Amsterdam Conference subjects with members of the Protestant "Soli Deo Gloria" and "Pro Christo" Student Movements. But in general there is very little international contact between the young people of the different Balkan countries, and what contacts there are, are made chiefly through the conferences and staff visits of the international Christian organizations.

Religious Influences

Finally we must mention the specifically religious work of the various Youth Movements both in their national and in their oecumenical aspects. In Greece the members of the national Youth Movement are compelled to attend the Holy Liturgy regularly; but there is little or no religious teaching given in the Movement itself. The Orthodox Young People's Fellowship in Athens, a similar society in the Peiraeus, and the efforts of some individual Bishops and of members of the *Zoë* Fellowship have created both Sunday Schools (usually meeting on week days!) and groups in which adolescents can meet and study religious and moral questions under experienced leadership. The *Zoë* Fellowship itself demands more than a passing reference. It is a society of eighty members most of whom are laymen living "in the world", but who are pledged to semi-monastic vows of celibacy, poverty and obedience. The head of the Fellowship, who is a layman, and many of the members are very fine preachers, and the Fellowship has done specially good work in training Sunday School teachers, publishing materials for courses of lessons, and actually organizing "model" Sunday Schools. They also run a publishing firm and book-

shop and put out material of the highest educational value, such as a devotional commentary and paraphrase in modern Greek of the Holy Liturgy, paraphrases of the Greek Bible, commentaries, popular apologetic literature, a Christian monthly called *Aklines (Rays)* for young educated people, and so on. For students at Athens men connected with *Zoë* run three excellent open seminars on moral, apologetic and social questions, and there is a new *Zoë* group among the students of the different colleges at Salonika. Although there is no formal connection, there are very close personal links between the *Zoë* Fellowship and the W.S.C.F. As far as the Y.M.C.A. in Greece is concerned, a variety of causes have combined to limit the possibilities for directly religious work; but there is always a group at Athens for the discussion of moral questions; there was great interest among Y.M.C.A. members in the discussion of the "Orthodox Youth studies"; and in the Y.M.C.A. building at Salonika the Bishop has recently opened a very beautiful chapel in which arrangements have been made for priests to take services specially for the boys. The Metropolitan of Salonika is honorary President of the Y.W.C.A. and the girls who live in the hostel are encouraged to go as a group to a nearby Church each Sunday. A very good report of discussions on the "Orthodox Youth Studies" outline was produced by a number of groups at Athens in which the Boy Scouts, the university experimental school, some clubs for working boys and girls, and the Y.M.C.A. and Y.W.C.A. were represented. Professor Alivisatos sponsored the studies, and Professor Moraitis organized them.

In Bulgaria, Orthodox Young People's Fellowships have been organized for some years according to dioceses. They are mainly concerned with religious education in the schools and with Sunday Schools. The Holy Synod has recently augmented the staff responsible for coordinating the work of the Fellowships nationally, and its publication department has put out a good deal of literature suitable for boys and girls and adolescents. The Fellowships are now beginning to develop groups and conferences and camps for those who have left school. Pilgrimages to monasteries are an interesting feature of their programmes. The Y.M.C.A.

has the blessing of many of the Bishops and gives the building of Christian character the first place in its programme; there have been two good groups working this spring on the Amsterdam Conference questions. The Bulgarian S.C.M. in Sofia runs a normal programme of study circles and general meetings. From time to time Father Zankov or some other priest celebrates the Holy Liturgy in the chapel of the Student Movement House. There are pioneer groups in commercial colleges at Svishtov (on the Danube) and Varna (on the Black Sea). A short two-day national S.C.M. Conference meets each year in a monastery near Sofia under the patronage of Metropolitan Stephan, and there is a mountain camp for students. In general the Movement remains very true to its first aim, which is to lead students into living membership of the Church. Of recent years it has developed an interesting work of religious education in the villages near Sofia. By arrangement with the village priest, a party of students set out early on a Sunday morning for a village, sing in the choir at the Liturgy, and then, when the men of the village have been called together by the village crier and his drum, speak to them on such subjects as "The Orthodox Church and Bulgarian Culture". In Summer open-air meetings attended by as many as 1500 people from neighbouring villages have been held.

In Roumania the national youth movement of the *Straja Tarii*, in which the Y.M.C.A., the Y.C.W.A. and the Scouts collaborate, sets support of the Church alongside "King and Country" in its programme. It has the blessing of the Patriarch, and certain priests have collaborated in the leadership. It is indeed impressive to hear the mass singing of the Lord's Prayer with which a parade opens. But as yet there is little personal religious work done through the Movement. 35 different study groups in different parts of the country, loosely organized under the leadership of Father Galdau, and consisting chiefly of students, have for two years carried on specially thorough discussions of the "Orthodox Youth Studies". Subjects which have been found particularly interesting are : — The Church and Youth ; Christianity and practical life ; the use of leisure ; and the

Church and secular culture. These groups are the nearest thing to a general student movement at present existing in Orthodox Roumania. There is, however, a special society for theological students under the leadership of Professor Ispir, and a number of students who are connected with the Y.M.C.A. take an active part as leaders in the working boys' section of the *Straja Tarii*. During this summer a "Federation of Orthodox-Christian Associations in Roumania" has been formed with Professor Ispir as President and Dr. Victor Popescu as Secretary. This Federation has secured the collaboration of a great variety of different groups which have worked on the subjects of the Amsterdam Conference.

In Yugoslavia there are few religious Youth Movements; but the Y.M.C.A. is particularly strong on the religious side. With the blessing of the churches it organizes excellent groups for Bible Study and the discussion of religious and ethical questions by Orthodox students and schoolboys and girls in Belgrade and other Orthodox Serb centres and by young people generally in the Protestant villages where branches exist. Mention is made below of the remarkable annual Y.M.C.A. student conference. This student section of the Yugoslavian Y.M.C.A. cooperates informally with the Federation. Since Yugoslavia is the headquarters of one section of the Russian Church it may be well to remark here that in the work on the "Orthodox Studies" and at Federation Conferences and Councils, groups of exiled Russians from Bulgaria and Yugoslavia (and Paris) take a valued part.

The Oecumenical Aspect

Except in Yugoslavia the isolation of the young people from contact either with Protestant Churches or with post-tridentine Roman Catholicism is very marked. Many see the next step forward in an increased collaboration between the Orthodox Churches themselves. In this connection the meetings called by the Y.M.C.A. to give Orthodox leaders the opportunity for discussing with John R. Mott a common policy towards the Y.M.C.A., have been important. The Y.M.C.A. has also fostered the "Orthodox Youth Studies", although the ultimate responsibility has rested on

a small committee of Orthodox laymen and clergy drawn from all four countries and including Russians from Paris. Through the W.S.C.F. Orthodox students in Roumania, Yugoslavia and Bulgaria have from time to time collaborated in conferences and studies. In the wider setting of inter-confessional relationships mention must be made of the annual Easter Student Conference of the Yugoslavian Y.M.C.A. which draws together on a common Christian basis Orthodox, Roman Catholic and Protestant students for the discussion of such varied topics as "Self-examination", "The Church and Youth", "The Problem of closer Friendship between the Churches", "Democracy", "Economic factors in Peasant Life" and "Nationalism". In 1935 the General Committee of the W.S.C.F. met at Chamcoria in Bulgaria, and the bi-annual South Eastern European Leaders' Conference of the Federation have brought together for discussion of their common task as Christian students, men and women from all the "Orthodox countries", and Protestants and Roman Catholics from Hungary, Austria and Czechoslovakia. More recently, as a result of the negotiations of the Church of England with the Roumanian Orthodox Church on the one hand, and of the activities of members of the Anglo-Orthodox Fellowship of St. Alban and St. Sergius on the other, there has been a valuable exchange of theological students between Roumanian theological colleges and the House of the Resurrection, Mirfield. But it remains true that very, very few young people in the Balkans have ever had any direct contact on the religious plane with Christians of other confessions. For them Orthodoxy simply is "The Church", and non-Orthodox Churches are often regarded with natural suspicion.

Does the picture we have drawn seem confused and are the examples given unimpressive? It is in no unsympathetic spirit that we must conclude by saying that the religious situation of Youth in the Balkans really is very confused and inchoate. Five centuries of repression and illiteracy and poverty lie behind them — centuries during which the activity of the Churches was almost confined to the cultus.

National institutions, social movements, religious associations — all these are only at the beginning of a new phase of their history. Those who live in wealthier countries, which have well established social institutions, and where Christian societies have many years of experience behind them, can hardly imagine how great are the difficulties of establishing new work on a sound basis in the young States of South Eastern Europe. But in spite of these difficulties good constructive work is being done; the smouldering flax bursts into brilliant flame; in the providence of God the young people of the Balkans are being brought in ever greater numbers, into spiritual, intelligent and active membership of the Church, and the Churches are increasingly exercising a Christian influence in social and national life.

The S. C. M. and the other Christian Youth Organizations

C. M. VAN ASCH VAN WIJCK

Three international Christian youth organizations are assuming responsibility for the Amsterdam Conference along with the Oecumenical Youth Commission: the World Alliance of Young Men's Christian Associations, the World's Young Women's Christian Association and the World's Student Christian Federation: three organizations closely related to each other as to purpose and personnel, all three having their headquarters in Geneva.

It is certainly relevant to ask ourselves: What are the relations between those groups? Some might even ask: Why three, if so closely related? Has the time not passed that young men and young women must have separate organizations? Are students not young men or young women; so why this division?

The question of Y.M.C.A.-Y.W.C.A. relationships has been studied lately by a joint group of leaders from both organizations. It has come to the unanimous conclusion that it is

advisable to keep the separate organizations internationally and in most cases nationally and locally, while seeking close cooperation wherever possible. This opinion was laid down in a report, stating clearly what seemed to this group the arguments for more collaboration than has been the case up to now in some countries, but also for maintaining two fully autonomous world movements.

But the W.S.C.F. ? What is its relationship to the other world organizations ? How is the situation nationally ?

The Case for an independent S.C.M.

There would be a wide diversity in the answers to these questions if they came from various countries, for the situation differs greatly. One could quote any situation, from that of countries where the Student Movement has grown up so entirely independent of the Y.M.C.A. and Y.W.C.A. that the thought hardly arises that there is any more reason for a special connection with these movements than with any other of the manifold groupings within the Christian community, to the other extreme, which is that the student branches of the national Y.M.C.A. and Y.W.C.A. form the national Student Movement of the country. This latter situation exists now-a-days in only a few countries, but it has been the case in many more.

There is, however, no doubt that the general trend is away from the student-department idea towards the formation of autonomous and mixed Student Movements, affiliated only to the W.S.C.F.

The advantages of the present development of separate Student Movements are evident. It follows an existing tendency and as a result probably draws in in many countries a far larger number of students than would be the case if there were only a student department of general youth movements. Most Universities, even if not colleges, are co-educational, and men and women students work together so much that the case for a mixed movement is clear.

A separate student movement affords splendid opportunities for training of leadership, because all responsibility

can be laid on the young membership itself from the very fact that this responsibility is limited to what concerns these young people themselves.

Such a movement is free in its gestures and its experiments. It does not involve in its actions a varied membership, large institutions and great financial responsibilities. Therefore it can often take the lead and others can learn from its successes and from its failures.

Because the group is made up of a membership of a narrow age-range, with fairly equal intellectual background and similar interests, it is so much more homogeneous than any general youth movement that it can be far more thorough and go further in the comparatively few lines of work that fall within its scope. To a grouping of this kind, comprising most of the potential leadership of the country for the next decades, a forceful challenge can be put to prepare themselves adequately for this position of leadership.

A last point that needs to be mentioned is that a student group is essentially a youth group. With few exceptions its active membership changes completely every three or four years. Therefore it remains extremely sensitive to the immediate needs and trends of thought. This is one of its most significant functions in the midst of other youth movements, where this question of constant awareness of subtle changes in the needs and thinking of youth remains one of the most difficult problems, because their leadership is not so constantly renewed.

The Advantages of closer Cooperation

In enumerating the reasons for having separate Student Movements a few points of contact between these movements and Y.M.C.A.s and Y.W.C.A.s have already been mentioned. There are several others the cultivation of which would greatly favour the sound development of both groups of young people.

The very fact of the homogeneousness of the student group tends to isolate it and this danger is enforced through the intellectualistic atmosphere of University life. Students

are through the very nature of this period of development apt merely to study and discuss, to approach life from the theoretical side. Though economic circumstances have certainly now made this danger less acute than in former times, it still remains. A close touch with those already in the midst of economic life with its struggles and failures, but also with all the elements that make for strength and growth of character, is very valuable.

On the other hand, a living contact with the student group is an urgent necessity for Y.M.C.A.s and Y.W.C.A.s. This group comprises an ever larger percentage of those receiving higher education, therefore, Y.M.C.A.s and Y.W.C.A.s must find their potential leadership among its members. The problems arising in the lives of their members, whether they be from the industrial, the rural, the business or professional class, are so varied and their interests have become so wide that the association must meet them in their desire for knowledge and training for citizenship. The help they need can only be adequately given by those who have had the privilege of a wider education than they themselves. Though it certainly must not be forgotten that, though it is true that the largest part of the leadership of state, society and church comes from the Universities, it would be intellectualistic and undemocratic to lay too much stress on an academic education as the only adequate preparation for it. Strength of character and personality formed in the struggle with the tough material of life means certainly as much, and close contact between those two groups can bear the richest fruit for both.

Furthermore, students can never forget that their student period is only a transitory one. Therefore natural links both with the preceding and the following periods of life should be provided. Here is the strong argument for the organizational form of student groups in the Y.M.C.A. and Y.W.C.A. Students are after all only a "department", a "part" of young men and young women, and the sense of solidarity between these parts should be strengthened. If there is a close link, organizationally or otherwise, the student group naturally takes its place again, as a leading element,

among the whole group of young people after the period of specific training received at the University also through their Student Movement experience.

There is no doubt that in many countries this contact is lacking. In some places this is due to the fact that the student group is quite self-contained, somewhat supercilious towards the general youth movements, and stretches its isolation so far, that its outgoing members merely become auxiliary members of the S.C.M. and regard the Student Movement as practically the only youth movement worthy of their attention. In other places the gulf between the Y.M.C.A. and Y.W.C.A. and similar organizations on the one hand, and the S.C.M. on the other, has become so wide, since the intermediary group as to level of education and wideness of interests is missing, that contact is difficult and not very helpful. A distrust of the intellectualism of the student may also often mark the situation.

This is extremely serious for the whole life of the Christian community. It fosters a class distinction also among the youth of that community. It may be one of the reasons why the intermediary group of youth is so difficult to reach. They cannot be part of the Student Movement and they do not get what they need in the other movements, which are too exclusively concentrated on the less educated groups of the community who form the bulk of their membership.

There is one specific situation where it seems to be definitely to the advantage of the S.C.M. to be part of a larger movement. In those countries where there is a large Christian community and the S.C.M. has its acknowledged place in public opinion so that the application for membership of a large number of freshmen every year is rather a matter of course, it can easily depend on itself. But in countries where units are small and membership means a personal decision, so that a great deal of careful planning and continual effort is needed to reach new members regularly, the stability, continuity and older leadership of a national Y.M.C.A. or Y.W.C.A. seems indispensable. Here the quick turn-over of members and leadership, an advantage in other movements, may become a disaster. One or two years of a slackening

of interest, which is so natural in a young people's movement, are likely to be fatal. No amount of support through visitation or stimulation from outside can replace the steady cultivation done by a well established national movement. Some student branches built up laboriously through many years have broken down, because they sought independence too soon.

The Problem of Schools Work

There are two fields where the relationship of the S.C.M. and other youth movements raises special problems.

While in some countries the S.C.M. is restricted to work among students at college and University, in others high school students are either included in the membership or the S.C.M. does camp work for high school boys and girls. One of the chief reasons for this is, that in that way contact is already established in the school years, so that those boys and girls who come to the Universities will easily find their way into the S.C.M. Another reason is that young people of the student age seem the natural leaders for boys and girls in the period of adolescence. Also it is excellent that this claim for service should be put to students because it breaks through the tendency to self-centredness of which there has been question before.

But there are a few difficulties which present themselves if the work for high school boys and girls is chiefly in the hands of the S.C.M.

Only a part, in some countries even a small part, of these boys and girls will go to University. Is enough thought given to the possibilities for the rest? Here lies a great danger if there is anything of high-brow atmosphere in the S.C.M. with regard to other youth movements. Then no desire will be fostered in these others to look for fellowship and opportunities for service and training for leadership in some other group. This will especially be the case if the other youth movements cater for such a different type of youth that this group would have great difficulty in entering in. Nevertheless it means a great loss to this group if they do

not easily find the fellowship they need after their school years and it also means a loss to the movements who need their collaboration just in those years before they have settled down to family life.

A second side of this question is connected with the follow-up work. These boys and girls come from every part of the country, while the student leaders live during the greatest part of the year at the few University centres and are engrossed by their student life. Possibilities for contacts during the Winter are scarce and tend to be extremely haphazard. Just because camp-life and camp leaders often have such a profound influence on the young people in this impressionable period of life, this question of follow-up work is important.

The third point concerns the leadership. Though it is certainly true that students are just the right age for camp leaders in general, it seems an open question whether a wider experience and more knowledge is not needed for those who give the chief leadership, who think through policies. If even in the general planning only those of student age or very near student age have a place, it is very doubtful whether the great importance of this camp work for the spiritual and moral development of young people is sufficiently realized and enough advantage taken of what has been gained through the careful consideration given in these last decades to the problems of adolescence. If, on the other hand, a staff of older people is engaged to take chief responsibility for this work, the very precious element in the S.C.M. of the movement only assuming tasks for which the membership itself can accept full responsibility, is lost.

The Needs of Women

The second specific field is that of women students. The points mentioned above more or less touch boys and girls in the same way. But relations between the women students and the Y.W.C.A. are certainly of more importance than of the Y.M.C.A. and the men, because the scope of the Y.W.C.A. is so much larger and because of the present position of women in the whole of society. The development in the

position of women and the place the Y.W.C.A. holds in many countries has made it necessary for this organization in any case internationally, but also in most cases nationally, to consider itself not only as a youth movement, but also as a women's movement. It is the one Christian women's movement, internationally organized, that sees as its task to further the full development of women in order that they may be able to assume the ever-widening responsibilities laid upon them in home, church, society and state. There is so much to be done in study and experiment before even the ways are found to train women for these responsibilities, that it is evident that the Y.W.C.A. urgently needs the full contribution of the, in many countries still comparatively few, women who have a University training. Only if there is a close relationship between S.C.M. and Y.W.C.A. is there a chance that graduates find their way later into the Y.W.C.A., because it is extremely difficult to establish entirely new interests in the years when professional life, or home life, or perhaps both, tend to be all-absorbing.

These contacts may also be helpful to women students, especially where they are only a small minority in the S.C.M. They might so easily become completely submerged and enjoy the companionship without finding an outlet for their own contribution. In the past years the whole emphasis in the women's movement was towards equality with men. Now a great change is taking place and it is more and more recognized that it is because of her specific qualities, complementary, to those of men, that woman's contribution is needed in every realm of life. To prepare women to discover, develop and contribute the feminine values also in public life should certainly now be one of the aspects of the period of training at the University, but the purely masculine orientation of the Universities and of many S.C.M.s does not leave much room for this. Here contact with an organization that, through its many links with women in every walk of life, is becoming very much alive to this issue can be most valuable. And then the S.C.M. might become the unique training ground for the right type of cooperative effort between men and women.

The fundamental Aim

I have been asked to state very frankly what seemed to me some of the possibilities and the difficulties in the relationship between the S.C.M. and the more general youth movements. I have done this from the point of view of one active in the World's Y.W.C.A., an outsider to the S.C.M., though an auxiliary member of the Dutch S.C.M. at present. An outsider who gratefully recognized that she has received a great deal through contacts both with the W.S.C.F. and the S.C.M. of her country, and who has experienced the enrichment that may be the result of cooperation between W.S.C.F. and World's Y.W.C.A., and between the S.C.M. and the Y.W.C.A. of a country.

In judging these relationships one may only have one end in view : — How can young people best be served ? How can they best be brought face to face with Jesus Christ, His gospel of forgiveness and love, and His claim on their life and service ? No considerations as to strength or power of the respective organizations may even come into the picture. There is no doubt, however, that in efforts of cooperation and mutual help and understanding, such as the Amsterdam Conference represents, the greatest contribution is brought not only to youth itself, but also, through its preparation, to the Church and national life.

Christian Students in America and Europe

WILLIAM F. QUILLIAN

Christian students in America and in Europe face the same world and the same kind of problems today. It is a world without faith in Christ. It is a world in which the Christian Church, the Body of Christ, is divided and thereby unable to make a common witness to its common faith. It is a world in which powers of hatred and injustice seem to rule society. The State is demanding from students more and more of their time and loyalty; war seems to be just around the corner; unchristian economic systems are perpetrating injustice and have created tensions both within nations and between nations; racial prejudice stimulated by lying propaganda breaks forth in new and more vicious expressions.

But these problems do not always manifest themselves in exactly the same form in Europe and America. In the following discussion we shall try to show both the likeness and the difference in the respective situations of Christian youth on these two Continents.

The Demands of the State

Christian students in the totalitarian states of Europe are obviously facing the most acute problem of conflict between their Christian loyalty and the claim of the State to their supreme loyalty. Christian organizations are increasingly being suppressed while nationalistic youth movements claim their whole lives. Just last Summer the German Student Christian Movement was dissolved by order of the *Gestapo* (Secret Police). In the State's program of military regimentation every able-bodied young man in Germany is required to serve for two years in the army and for an additional six months in the *Arbeitsdienst* (Labor Service) after compulsory membership for several years of the Hitler Youth.

But students in the other nations of Europe are not free from the growing demands of the State. There is scarcely a country in Europe which does not require military training of its young men. Many of the non-totalitarian States also have their semi-official youth movements and other methods of regimenting the private and public life of their people.

And what of America, which speaks of itself with pride as "The Land of the Free"? Christian students there are having to face growing tendencies toward State absolutism. This is being encountered in the form of a proposed Fascist-type industrial mobilization bill, in the suppression of civil liberties including freedom of speech in certain cities and states, and in military training in many public-supported educational institutions. Although there is no *universal* compulsory military service in America, many schools and Universities, through their State-maintained Reserve Officers' Training Corps, require military training as part of the curriculum of all their students.

The Threat of War

These constant extensions of the demands of the State upon its citizens are in part the cause and in part a result of the threat of war which has hovered over Europe for several months. In Germany, France, Poland, Holland, Great Britain, Italy, Greece, even in little Switzerland with her happy history as a neutral state, indeed in all of Europe, students are most pessimistic over the possibility of peace. The position of the Christian student is not a happy one. He realizes that possibly next month or next week enemy troops may be marching into his own city and enemy planes dropping their deadly cargo on his home. And he also knows well that upon the outbreak of war he would be conscripted immediately.

The American student, being somewhat removed from the actual scene of the recurring crises and threats in Europe and from the struggles in China, may seem from a material point of view to be in a more enviable position than his

European comrade. However, it would be a gross error to say that he is any less concerned. He recognizes that his own nation bears a large share of responsibility for the strife in both Europe and Asia. She has not cooperated with other nations in bringing about world-wide economic stability, and even while proclaiming a policy of peace, she carries on a lucrative trade in war materials with Japan. Yes, the Christian student in America is also facing the problems of war and the threat of war.

Race Prejudice

Racial injustice is an old problem, but in recent months it has assumed a new urgency. The persecutions of the Jews in Germany and Italy have brought to Christian students on both sides of the Atlantic the responsibility of aiding these oppressed people, and it has also opened their eyes to already existing expressions and new threats of anti-Semitism in their own countries. The desire of Christian students to help in this direction is complicated in all countries by restrictions upon the admission of immigrants.

The British Christian student also faces the complicated situation of racial intolerance coupled with imperial domination in his nation's handling of her colonial possessions in India and Africa. The presence of many fine Indian and African students in their Universities is helping the British students to get a clearer view of this condition.

In America there is a long and unlovely history of discrimination against the Negro. This race, first introduced into America to serve as slaves of the white man, was nominally freed from slavery following the Civil War (1861-1865). However, the Negro still remains in economic and educational bondage. In that section of the country where race prejudice is most deeply rooted, there is discrimination against the Negro not only socially, but educationally, culturally, and even to the extent of forbidding him to worship in the same Church with white people. This problem of discrimination strikes very close to the very heart of Student Christian Associations, for it is even difficult and in many cases

impossible to bring together in the same conference Negro and white students.

Economic Inequality

In most countries of Europe and in America the Christian student finds himself caught in an economic system which, by its unjust distribution of wealth, and its disregard of human beings, creates problems both within a nation and between nations. One of the fruits of this system is the present crop of "have" and "have not" nations with the consequent disastrous effect upon world security and peace. The Christian student sees about him unemployment, poverty and disease, further fruits of men's selfishness in their economic life.

This means that for the individual student, both in Europe and in America, the future stands as a big question mark as he prepares himself for a career and wonders if his preparation is only to join the great army of youth-out-of-work. The uncertainty of his economic future also places a strain upon the Christian youth as he looks forward to marriage but finds that this must be postponed indefinitely.

In both Europe and America students find strong forces competing for their loyalty. Communism holds up before them the appealing picture of a new society where class privilege, poverty and unemployment will be forever eliminated. Fascism has raised its ugly head and, while bringing about a certain kind of external order and apparent economic security, is demanding that the State be worshipped and is persecuting any who claim a higher loyalty. There are still other doctrines, types of philosophical humanism, which deny God and place their whole faith in a mechanistic interpretation of the universe and in the power of man to gain mastery over His world. Many students have been attracted by one or another of these secular faiths, and many others are simply puzzled, disillusioned — wandering aimlessly through life.

But that is not the end of the story, for in both Europe and America there are many students who have found mean-

ing in life and a loyalty which transcends any possible earthly loyalty through their Faith in the God of Jesus Christ.

Interpreting the Faith

What is the Christian Faith? Do the American and the European student give the same answer to this query?

In seeking an answer to this question, we must first remind ourselves that the theological atmospheres of America and Europe are quite different and furthermore that there is a considerable diversity in theological thought within the confines of each Continent. One finds, for example, that British theology stands somewhere between what is commonly known as continental theology and the typically American theology. All of these differences are naturally reflected in the life and activity of Student Christian groups. However, to point out each of these differences would take too long and would be of little value. Therefore, this brief discussion will deal only with the two types of theology which are most characteristic of the student thought of America and continental Europe, respectively.

First of all it may be clearly stated that for all of these Christian students faith in God as revealed through Jesus Christ, and the recognition of Christ's Lordship over their lives are at the center of their understanding of the Christian Faith. But this common faith in God finds its expression in different ways among the students of Europe and America.

At the risk of being misunderstood and having false conclusions hastily drawn, we shall attempt to indicate the direction of this difference by saying that the American student places greater emphasis upon the social implications of the Christian Faith while the European student stresses the Christian Faith as "the message of forgiveness of sins and of the saving grace of God in Jesus Christ"¹. However, this is not to say that the former is only an ethic nor that the latter is a purely spiritual retreat from the world.

¹ *Further Studies on The Christian Community in The Modern World*, p. 39.

Perhaps the theological situation of American and European students can be made clearer by considering separately these two emphases of the Christian Faith and seeing how they influence the program and activity of student Christian groups.

The American Emphasis

In one of the recent editions of an American series of books on religious themes, written primarily for students, the author points out that in general American theology is relatively optimistic as regards the future of the world, while the continental European theology is pessimistic, holding that God works in history to save individuals *from* the world¹.

This relative optimism is based upon the Christian Faith that God calls men to repentance and to changed lives of devotion in His service, and also that God is seeking the redemption not only of the individual, but also of society, and that He calls His followers to cooperate in this latter task. Thus, the activity of Student Christian Associations in America is of two types, neither of which can be separated from the other. One of these is the study of their Christian Faith as a faith which calls for the conversion of individuals, and the other is the effort to apply in the home, university, community, nation and world the Christian principles of love and righteousness and justice which are seen as integral elements of the Christian Faith. In other words, Christian Faith demands changed individuals in a changed society, to use a phrase often heard in American student discussions.

This means that, in addition to their study groups these Associations are constantly engaged in frontal attacks upon conditions which are contrary to the principles which they find in the life and death of Jesus Christ. Space does not permit a full discussion of these activities. Typical examples at the present time are the demonstrations against sending war materials to Japan, the insistence that Negroes and

¹ E. F. Tittle, *Christians in an Unchristian Society*, see Chap. I. This is one of the "Hazen Books on Religion".

Jews be given equal privileges in the Universities and in all other spheres of life, raising money in every University for Far Eastern Relief, supporting the struggles of the laboring classes, including action to secure wage justice for University workers, organization and support of student cooperatives, organization of industrial research groups, and cooperation with other groups both within and outside the University which are working for social justice.

The European Emphasis

When we turn our attention to the activities of the Christian Student Associations in Europe, we find students who are just as concerned about the condition of the world as are their fellow Christians across the Atlantic. However, this concern is not expressed in quite the same way, nor from quite the same understanding of the Christian Faith.

As we have already intimated, Christian students in Europe (especially on the Continent) conceive their task to be to witness to the saving Grace of God in Jesus Christ. The understanding, clarification and strengthening of this faith and the proclamation of it to their unchristian fellow students form the principle emphasis of their activity.

To this end the Bible is the starting point for all of their study and action, and the Bible Study Circle is usually the heart and center of the Christian Association's program. In his Bible study the European student does not (like the American student) find certain "Christian principles" which he tries to apply in his daily life. Rather he comes face to face with the "real Presence of God as the Chief Actor in the drama of human history and as the Sovereign Lord whose holy and loving Will and Action determine the destiny of men and nations"¹.

These students are also concerned, as Christians, with the trying problems of racial persecutions, church and state, marriage and family life, etc. Today Christian students in Europe are especially facing the question of their responsi-

¹ *The Student World*, Second Quarter 1939, p. 191.

bility as citizens to protect their own State against an "unjust" power which would suppress their free witness to the Word of God, as has already happened in Germany, Italy, Austria, Czechoslovakia, etc. But all of these concerns have significance and ultimate value for them only in so far as they are related to the individual's faith in God.

Perhaps we can best point out the distinction between what Christian Faith means to the European student and to the American student by mentioning a recent conversation with a Dutch student. While discussing the topics for study groups at the Amsterdam Conference (Christian Youth in the Nation and State, Christian Youth in the World of Nations, Christian Youth and Race, etc.) he remarked: "But the most important question for Amsterdam is, 'What is a Christian Youth'?" This statement would probably be accepted by the majority of Christian students in Europe, but the majority of Christian students in America, fearing that the social responsibility of a Christian might be slighted, would want to add: "— and what is his task in the world?"

A Fact and an Appeal

Probably some will disagree with much that has been stated in this discussion. Certainly there will be those who will take issue with the interpretation that has been given of theological differences. Such is always a danger when a matter which requires volumes is condensed into a few lines — and particularly when that is done by a relative "outsider" (as the writer is to Europe). However, we hope that some general impression of the situation of Christian students in Europe and America may be conveyed by these comments.

In conclusion, we wish to state a fact and make an appeal.

First, the *fact* that in spite of certain differences in their conception of the Christian Faith, Christian students in Europe and America acknowledge and serve one God, Whom they know as their Father — forever omnipotent, the Son — eternal Love, and the Holy Ghost — forever present.

Second, the *appeal* that we Christian students may not discount and uncharitably criticize the expression of Christian

Faith which differs from our own. This is a danger on the part of both Americans and Europeans when they consider each other's theology. Rather, must we continue to search for and to make more real that "Unity in Diversity" which characterizes the great band of Christian students around the world. Certainly this is God's Will for us.

THE GENERAL SECRETARY'S TRAVEL DIARY

Shanghai Northwards

I was asked to speak well of the "S.S. Kaiping", and this I most heartily do. True, she is a coal-boat and painted a vivid green from stem to stern, but in her cosy saloon you may join the officers at "Lexicon", with a French banker as easy victor, and a Russian wielding the English dictionary! Out of the warmth of a good ship and good company we emerged upon the frozen shore of Chinwangtao, and were in occupied China.

No Man's Land

A great misfortune of modern travel is that you cannot write publicly about the places that interest you most, unless you are prepared to get your friends into trouble. We spent three days (how pitifully inadequate!) in Peking, and then travelled north to Moukden. From there we took the train to Fusan, with one halt for a night en route, and crossed to Japan. I find my notebook with a page headed, Peking, and a mass of hieroglyphics, which I can scarcely read myself, so cautious did I try to be. Suffice it to say that we caught a fleeting glimpse of that beautiful city and had the certain sense that she belonged to China, as in all sorts of ways she still actually does. We met students there and looked with them at the age-old conundrum: — "Will a righteous God always justify those who are in the right?" Later in our journey we had the sad experience of being amongst students, and yet unable to meet freely with them. Through passing, yet intimate, contacts we felt something of the agony of the Christian Church in a situation where loyalty to Her Master, and continued existence seem to be alternatives. A visitor can make no judgments; he can only learn to sympathise, and find his own faith strengthened.

One comment I must make. It is very salutary for a British citizen to visit the sphere of another imperial power, especially if he has just been in India. It is singularly irksome to be asked questions on the basis of your being a criminal in disguise, and in public places to be the last to secure attention! I shall understand the joke better the next time Augustine Ralla Ram chaffs me for being an imperialist. I began to appreciate the heat with which at Tambaram we discussed the finally innocuous sentences: — "Justice requires the elimination of the domination of one people by another. Whether this can be effected only by stages, and if so by what stages, is not a matter for

generalisation on an international scale." That may be so, and there I shall leave the question!

Japan

We were literally still on the gangway when Tsunegoro Nara, Y.M.C.A. Student Secretary, met us and welcomed us upon what proved to be one of the most delightful stages of our trip. I was unprepared for the astonishing efficiency of Japan; so unprepared that I was continually getting caught in automatic doors, and on one occasion indeed was swept on to the next station! But I was even more unprepared for the generosity, and cordiality of the welcome we received. It is not easy to get behind that welcome. Least of all countries can Japan be "done" in ten days. I am not yet skilled in the art of learning what is on men's minds from what they omit to say. But I was aware of troubled consciences amongst some younger Christians, and of a deep longing to be in fellowship with students in other countries.

One of the things that amazed me was to discover the size of the Japanese student body. There must be 200,000 students of university status in greater Japan. When I asked how they ever expected to find jobs, I was reminded significantly of Manchukuo, and Northern China. In that situation the Student Y.M.C.A. has 114 branches with 3,000 members, and the Y.W.C.A. 13 branches, for there are comparatively few women students. The numbers may seem small in proportion, but they represent one of the larger movements in our Federation. I met for the first time the curious problem of students, Christian and non-Christian, who read the Bible as literature with considerable enthusiasm, and get no further. As one member of the movement put it: — "Japanese students read much and are content". And yet in some of the questions asked I found evidence of a divine discontent. In Japan there is a movement being rebuilt by a small group of leaders who knew what they were after, and will build well.

The United States of America

I have the impression that we have now seen a great deal more of the States than most Americans believe exists! We came in at Seattle in daffodil time, travelled south to Texas, where it was 99° in the shade, and zig-zagged up to the St. Lawrence, where we were held up by the ice. The colleges are as variable as the climate and each visit is more interesting than the last. Of one thing you are very conscious, that these men and women are more alive than any other students in the world. Everywhere there was interest in the Federation, and I began to see what it might mean for the world if the American universities

with the ideals, which no cynicism or oppression has affected, could be gripped by the faith which I had found in more difficult countries. That is why the Federation is so important for American students, and they for the Federation.

One of my primary responsibilities was to find out all I could about the Church groups on the campuses and their relation to the Y.M.C.A. and Y.W.C.A. groups. I was astonished at the amount of concern shown for the religious needs of the student body. Churches built specially to cater for the needs of students surround the larger campuses, often with a special student pastor attached. There is no doubt that this care must result in a higher proportion of the student body being kept directly in touch with organised religion than in most other countries. I found amongst senior people a real eagerness to make the best possible use of this great opportunity, and at the same time a frank acknowledgment that much of the contact of students with religious organizations was slight in character. It should be our hope that the present attempt to bring students of the Church groups into touch with the Federation will not only increase their international relationships but help towards the growth of a united and powerful witness for Christ in the American colleges.

There are two outstanding impressions which I brought away with me. The first is of the fine quality of the younger leadership, both in the Y.M.C.A. and Y.W.C.A. and in the churches. They have a tremendous task on hand, not only to organise the local and national work, but to give it a sense of commanding purpose in the name of Christ. I felt that command laid upon us most when I met two inter-racial groups in the South. The United States does not lack situations in which reality can break through and turn easy religious assumptions into deep Christian conviction.

Canada

For us to pass from four weeks touring in the United States to a brief visit in Canada was like coming suddenly home. I had not expected to feel the differences between the two countries so acutely. The natural desire to be with "one's own people" at a time of international uncertainty undoubtedly contributed to this feeling, but the way in which people thought in Canada was immediately easier for us to understand. And yet the posters in Montreal about the visit of "Le roi et la reine" seemed queer. I suppose the Royal visit has brought home to a great many British people what a huge country Canada is, and what a mixture of races it contains. It is an exacting environment for sensitive younger Christians. There are any number of social and

political problems, which they simply must discuss, and any suggestion that Canada is just a piece of Britain broken off and wafted across the Atlantic maddens them and rightly so.

Such a critical spirit as you find in the Canadian S.C.M. is most invigorating, but it needs the continuing tradition of the Christian Church to give it ballast. That is why it is so good to find the social interests meeting the theological interests with a certain degree of sharpness. There can be no movement in which it is so stimulating to make your Christian judgments as the Canadian S.C.M.

And so back to Geneva to an Office no longer intimidating in its abstraction from the student world, but a real centre of all that is happening in the East and America, as well as in Europe. There are four W.S.C.F. Secretaries at work in 13, Rue Calvin this month, an almost unprecedented state of affairs !

R. C. M.

THE STUDENT WORLD CHRONICLE

Notes on Czechoslovakia

1. The ideological background of Czechoslovak political and national life during the period of 1918-1938 was certainly shaped by the liberal and democratic ideals of "Europe 1789-1918". Czech national and cultural leaders since 1848 tried to create a vital synthesis of Western European trends of thought with the genuine Czech spiritual heritage. Czech minds were open to any prominent movement of thought and social life (liberalism, socialism, positivism, realism) coming from abroad, both from Germany and from France, Great Britain and America. It is, however, worth while calling attention to the fact, that by far the most outstanding spiritual and political leader of the Czech people, T. G. Masaryk, had since the end of the nineteenth century a sinister feeling of a deep crisis of European thought and politics which could be cured only by the hard self-sacrificing effort of all civilized nations. He himself tried by his public and scientific activity as Professor of Philosophy to contribute as much as possible to overcoming the crisis and the approaching catastrophe of Europe. The Gospel of Jesus (as he understood it) and the ideals of Czech Reformation (represented by such men as John Hus and John Amos Comenius) seemed to him to be an appropriate starting-point and a firm basis for a vital and creative struggle against idealistic pantheism and modernistic titanism as well as against anarchistic morals, marxistic and nationalistic naturalism. "Jesus, not Caesar", "the Czech question is a religious question", "socialism based on Christian humanism, not marxism" — were his slogans intended to challenge equally the mind and the heart of modern society. Only he who understands this background of Masaryk's activity can penetrate into the great meaning of the Czechoslovak post-war life and see its limitations as well as its greatness.

To be sure, Masaryk himself was a child of the nineteenth century, of its subjectivism and rationalistic individualism. He was rather sceptical as to the supra-rational and super-human reality of the Gospel of the Crucified and Risen Lord.

He lived more by the ethical and social implications of the Christian faith than by the essential Gospel of Divine grace, Redemp-

tion and Reconciliation. And yet he had a deep insight into the real needs of man and society and never ceased to indicate the weaknesses and limitations of modern liberalism, socialism and relativism. By Christian humanism he was checking the main disintegrating tendencies of post-war Europe.

2. Czech Protestants were greatly encouraged by Masaryk's ideals and political achievements. Up to the Great War they were considered to be an insignificant minority. And it was due to Masaryk's activity since the end of the nineteenth century, that they were given more chance to influence the national life. There were, of course, some dangers in that : very easily they could lose their religious sovereignty and be too closely linked up with the public life ; sometimes after the war it was so. And yet the Czech Protestants did not forget that only the Word of Divine Grace and Commandment can form an appropriate basis of a Christian community. The younger generation of Czech theologians especially combined a wholehearted respect for Masaryk with a constructive criticism of his theological and religious limitations, striving thus to equip the Church for the coming period of terrific spiritual and political struggle.

3. Being still a small minority (there are only 320.000 Protestants among 7-8 millions of Czechs) the Czech Protestants have just a limited possibility of shaping the soul of the nation. Their influence, however, was growing : by public lectures, by student conferences, by articles published in magazines and daily papers, by religious literature, and last but not least by their message of faith, they contributed a great deal to the internal moral and religious consolidation of the country. At the same time, one must not forget that being deprived by the severe Counter-Reformation 1620-1781, of any direct *historical* continuity with the period of Reformation, they suffered from many limitations which are absent in Churches enjoying an *uninterrupted* religious heritage.

4. Karl Barth found a hearing very early. His challenging words found a vivid echo in the younger generation of Czech theologians. But at the same time the main message of the old Bohemian Unity of Brethren was never overlooked : a strong emphasis on the Church as a community (fellowship) both *of faith* and *of life*, and a *Christocentric attitude* to all areas of life, personal and public. This heritage enabled Czech theologians to keep in mind, in spite of theological discussions, the responsibility for a " living congregation " (*lebendige Gemeinde*), and for a Church as controlling guardian of the whole life of the nation. We can say that the present day atmosphere of the Czech Protestant community is a result both of

the genuine heritage of the old Unity of Brethren (*Unitas Fratrum*) and of the post-war theological renaissance.

5. Considering the present tension of Europe and being themselves victims of the rather feeble and morally weak resistance of the European West against the "dynamic powers" of brutal nationalism, the Czech people are rather pessimistic as far as the future of European civilization is concerned. Their agony of disillusionment after Munich was sinister. The Czechs still stick to the ideals of liberty, democracy and international understanding. But they do not see how those ideals can be saved and maintained except by the firm attitude of the freedom-loving countries. The Czech people do not wish to be considered as war-mongers; if there is any other way of rescuing Europe from tyranny, racial hatred and disintegrating brutality, they will be more than happy. But the breakdown of totalitarianism is for them an unavoidable and essential condition for the restitution of the main Christian pillars of a true civilization and of the freedom of the Church. Czech Protestants are mostly in accord with the well-known letter of Karl Barth. Being themselves, however, too closely attached to the Czechoslovak cause of the Autumn 1938, they do not claim to be in possession of a just and impartial judgment.

6. The September tragedy lay heavily upon our souls. All Czech men and women were for several weeks sick, physically and morally. The separation of Sudeten German districts from Czechoslovakia was not the decisive issue for them. What they were unable to understand was the fact that they have been given over to another nation without any help or safeguard. The invasion of March 15, preceded by an ominous and incredible outburst of official propaganda, was foreseen and expected by a great number of Czechs. They have learned a terrible lesson about the real value of pledges and guarantees.

7. There is, however, a vital conviction in the hearts of Czech Protestants that a reconciliation between the Czech and German people is badly needed as a firm basis for a peaceful and just Europe. They are willing to contribute what they can to this aim. They will be happy for any understanding and spirit of cooperation coming from the side of German Protestants — on one condition, of course, that the pure Gospel of the Old and New Testaments will be the main motive of mutual rapprochement.

8. Czech Protestants (and the whole nation) have to undergo a period of purification. Only if they are able to interpret the deepest truth of the Gospel will they be of real help for their country. They — and still more the Czechoslovak National Church — have to get rid of some shallow elements of religious expression, some-

times too liberalistic and nationalistic, in order to master the present crisis. The situation of today, so tragic and dark, can be a source of a great benefit and blessing to them. The providential love of our Lord Jesus Christ manifests itself by ways and means which our blind minds and hardened hearts understand only after long suffering.

The University Christian Mission of 1938 in the U.S.A.

The campus has been the birthplace of religious revival many times through the years. John Calvin at Paris, John Wyclif at Oxford, John Huss at Prague, the Wesleys at Oxford, Samuel J. Mills and the Haystack group at Williams, Henry Drummond working among American students, and many other names which are written large in the annals of Christ's Kingdom all testify to this fact. John Witherspoon, long ago President of Princeton, said, "Every gownsmen is a potential legion for God."

That religious life on the campus — as in the nation at large — has been at a low ebb, can hardly be denied. Evidence multiplies that the time is now ripe for a fresh religious movement among students. Many are seeking a controlling life-purpose and an inner satisfaction which they do not possess. Aimless living is palling upon them; they crave an abiding loyalty for their lives, great enough to command their sacrificial devotion. They desire light on the baffling situation in which they, along with the rest of the world, are involved. They are concerned to know what Christianity really is, what it has to say, and what is its relevance to the problems of their lives. Many more students are in a mood of vague wistfulness, wondering whether Christianity has anything vital to offer. The number of those who actively oppose or show a callous indifference toward all religion seems to be declining.

The Genesis of the Mission

The University Christian Mission is a direct outgrowth of the National Preaching Mission held in 1936-37. It will be recalled that the National Preaching Mission visited forty-one strategic centers during the two years. As a part of the four-day program in each center, the Missioners spoke in many of the colleges and universities within a radius of fifty miles of these centers. During this experience on these campuses it became quite clear that the religious attitude of students had changed decidedly from what it was a decade

ago. Instead of the former blasé attitude, the air of sophistication and expressions of disillusionment on the part of many students with reference to religion, there was to be found now an open-minded, deeply interested and responsive student body. The atmosphere had changed. Something had happened.

In the second year of the National Preaching Mission therefore, a proposal for a University Christian Mission was brought to the Department of Evangelism and the Department recommended it to the Executive Committee of the Federal Council for its consideration and approval. Following the approval, a National Committee was organized.

The National Committee was formed by the official appointment of representatives from four organizations, as follows — the National Intercollegiate Christian Council, made up of the Student Divisions of the Y.M.C.A. and the Y.W.C.A. ; the Student Volunteer Movement ; the National Council of Church Boards of Education and the Federal Council of Churches. Twenty-five individuals compose the National Committee, with Miss Mary E. Woolley as Honorary Chairman, Dr. John A. Mackay as Chairman and Jesse M. Bader as the National Director. The Committee has had the half-time service of Rev. J. Maxwell Adams of Philadelphia for the first year and later, as his successor, Rev. Paul J. Braisted of New York City, who gave three-fourths of his time for a period of seven months.

Sixteen Campuses Visited

The first Mission was held at Ohio State University at Columbus in February, and the last Mission of 1938 was held at the University of Pennsylvania in Philadelphia. The campuses visited during the year are as follows :

Ohio State University, Columbus, Ohio
University of North Carolina, Chapel Hill, N.C.
University of Wisconsin, Madison, Wis.
University of Oregon, Eugene, Oregon
Oregon State College, Corvallis, Oregon
University of Washington, Seattle, Wash.
University of Colorado, Boulder, Colo.
Colorado State College of Education, Greeley, Colo.
University of Kansas, Lawrence, Kan.
University of Iowa, Iowa City, Iowa
University of Illinois, Urbana, Ill.
University of Nebraska, Lincoln, Neb.
Kansas State College of Agriculture, Manhattan, Kan.

Tuskegee Normal and Industrial Institute, Tuskegee, Ala.
State Teachers' College, Montgomery, Ala.
University of Pennsylvania, Philadelphia, Pa.

Each one of the campuses visited has been a state college or university with but two exceptions. On these sixteen campuses there is a total enrollment of 103,441 students. It is a most significant fact that the Church is able to conduct a Christian Mission on state-owned and state-controlled campuses. Wherever a Mission has been held, the University has joined in the invitation, asking the Mission to come. University calendars have been cleared except in one instance.

Sixty-six speakers participated in the sixteen Missions. There were four Missioners from overseas. E. Stanley Jones of India was with the Mission for fifty-six days on twelve campuses; T.Z. Koo of China served for fifty-four days on eleven campuses; Sam Higginbottom helped on six campuses during twenty-two days and the Right Honorable Margaret Grace Bondfield of London helped in one Mission at the University of Oregon. Of the speakers from America who participated during the year Mrs. Grace Sloan Overton of Ann Arbor, Michigan, served for the longest period. She helped on all but two campuses for a period of seventy-five days. Miss Frances Greenough of the Baptist Board of Education helped on eleven campuses of the sixteen visited. Other speakers participated for one or more weeks each. The entire groups of sixty-six men and women served this movement sacrificially and devotedly.

Each campus has a General Committee composed of representatives from the administration, the faculty, the student body, the religious organizations and the churches. These general committees have numbered from fifty to one hundred members according to the size of the university. There have been from twelve to twenty subcommittees helping in the preparatory plans on every campus. No fewer than 1,200 persons have comprised the general committees on the sixteen campuses.

The Program

Those who have been participating in the Missions feel that they have found the technique for bringing religion to a state educational institution. It calls for a united approach to the campus by the Church and Christian organizations. The fragmentariness and the spottiness of our religious approach to the campus heretofore have not been adequate to the new opportunity. No one denomination could possibly get on a state university campus alone for a Mission,

but all going together with a united message are welcome. In fact, the gates to these campuses are off their hinges to the Church when the Church comes unitedly with a nonsectarian message.

Before any of the Missions were held the National Committee worked out a Statement of Purpose with certain definite objectives for the program and speakers. One of the objectives is "to lead students and teachers to a vital faith in God as revealed in Jesus Christ, the Saviour and Lord of Life, and to a thorough personal commitment to His Cause in the world." The Mission has kept this and other objectives before itself constantly.

The program followed on each campus has been somewhat as follows :

A retreat on Saturday evening for the General Committee and the speakers. From three to four hours were spent together from five to nine o'clock.

On Sunday morning the speakers were assigned to pulpits of local churches where university students attend.

At four o'clock on Sunday afternoon very often a tea was held at the home of the President of the University to which the faculty and their wives and the speakers were invited. Sometimes the reception and tea have been held in the Student Union Building, at which time the students were invited. This occasion helped the speakers, teachers and students to become acquainted at the very beginning of the Mission.

On Sunday evening at six o'clock the speakers met with the church student groups in their respective churches.

The first public meeting of the Mission was held on Sunday evening. The attendance varied. The largest Sunday evening meeting of the series was held at the University of Nebraska with 6,000 present in the Coliseum, one-half of whom were students and the other half townspeople.

Beginning on Monday morning, a breakfast was held daily during the week. Those present were the speakers and the members of the local committee. These breakfasts were held usually at seven o'clock for the convenience of the students and faculty members who had eight o'clock classes. At these breakfasts reports were made on the work of the previous day ; there was a checkup on the program for the day ; suggestions were made for the strengthening of the program and the problems of the campus were considered. The breakfast conference closed with a ten-minute devotional period when Christ's mind and will were sought for the days tasks.

The mornings were given over to work in classrooms, personal interviews and morning convocations. The speakers went to class-

rooms upon the invitation of the professors. Many classroom appointments were made before each Mission began. In the University of Iowa, seventy-four classroom invitations were arranged for before the speakers arrived on the campus. A total of five thousand and ten classroom periods were cared for by the speakers in all sixteen Missions — or an average of thirty-two for each campus. In these classrooms the speakers took up the subject under consideration by the class for that semester. They brought to the subject their religious interpretations and showed how religion could be made to function in that particular area of life and work. After a ten — or fifteen-minute presentation, a discussion followed.

Convocations by schools or departments were often held when a speaker was asked to address the students within these special groups. For example, T.Z. Koo often addressed the engineers, Herrick Young the schools of journalism, Sam Higginbottom the department of agriculture, all having a point of contact because of their own experience in these fields.

Wherever possible and as often as possible there were morning convocations held for the entire student body with the President of the university presiding. At noon each day there was a faculty luncheon. A total of sixty faculty luncheons was held on the sixteen campuses with an attendance that was most encouraging. The largest faculty luncheon was at the University of Illinois, with two hundred present. The University of Nebraska had an average daily attendance of ninety-five professors. One dean said, "The week did the students a lot of good but the faculty members were helped more than the students." In the afternoons the speakers spent their time in classrooms, personal interviews and conducting seminars. The seminars were held for one hour each. From four to nine of them were conducted daily and simultaneously. The subjects were timely. A total of three hundred sixty-five seminars was held with a combined attendance of 16,090 students on the sixteen campuses.

At six o'clock the speakers were in the fraternities, sororities, dormitories and cooperatives for dinner. There was a total of 772 evening dinners attended by the speakers. Following the meal, each group retired to the living room where a discussion was held on religion. The greatest results of the Mission were experienced in these fireside chats or forums. It was here that the students asked questions. It was not unusual for a Missioner to be kept by the group until ten or eleven o'clock. The questions asked were sincere and pertinent. There were so many requests from these organized houses and groups for the Missioners that it was impossible sometimes to care for all of them.

Daily on each campus, evening meetings were held beginning Sunday night. One hundred and one evening meetings were held with a total attendance of 89,099 for the sixteen campuses — or an average of 883 for each evening. Many times a forum was conducted by the speaker following the evening meeting for all those who desired to remain for it. The response was most satisfactory and the questions asked were excellent.

When Stanley Jones spoke at the evening meeting (which was usually at the opening service on Sunday night and at the closing one on Friday night) he would invite two groups to remain. First, those who desired to ask questions and, second, those who desired to get hold of the thing he was talking about, for their own lives. He made it clear that there was perhaps a third group who would rather not stay but preferred to go home and think about their own relationship to Christ alone and who would be willing to make a commitment of their lives to Him. Usually from one-third to one-half of the audience would remain. With reference to this method of securing life commitments no criticism has been heard on any campus. Instead there has been the kindest attitude and the finest response on the part of the students.

Perhaps the most effective results secured during the Missions were from the personal interviews. It was impossible to keep a record of these. Some students desired help on life problems; others asked for help with reference to their life work; sometimes others came with problems of faith which their new learning had precipitated, and still others came frankly stating that they desired to commit their lives to Christ and His Cause. Some of those desiring interviews were members of the faculty and also campus religious leaders. On some of the campuses the speakers had more requests for interviews than they could answer.

Each campus was expected to provide for its local expense of preparation and organization and also to care for the expense of entertaining the speakers for the week. The expense budgets varied from \$88.29 to \$750.000 for each campus, depending quite largely on the size of the campus.

The reports from the sixteen campuses show that they spent a total of \$5,447.55 on their local expenses which is an average of \$340.00 per campus. No campus had a deficit. A number report a modest balance.

The Federal Council of Churches has carried the entire financial responsibility for the National Committee. It has provided the entire travel expense for the sixty-six speakers, the salaries and travel of the Campus Secretaries, an office secretary, office rent, postage,

literature, stationery, together with all other national expenses in connection with the holding of the Missions. The Missions have cost the Federal Council of Churches about \$1,000 per campus.

Some Results

The question may be asked — what are the results? Some of these may be stated briefly as follows:-

The Missions have demonstrated that the Church is welcome on the state university campus when it comes unitedly with a non-sectarian message.

Religion has been made more intellectually respectable because of the way in which it has been presented and because of the outstanding personalities which presented it.

The churches and also Christian organizations such as the Y.M.C.A. and Y.W.C.A. have been heartened and strengthened. Enlarged programs have resulted.

The Missions have helped to bridge the gap that has been widening between the Church and higher education.

Scores of students who have been confused religiously have received an inner clarity and also an inner adequacy by which to live.

Many members of the faculty have expressed willingness to give more attention to the spiritual interpretation of the subjects they teach. In many places the students have requested this.

Some students volunteered for the ministry and others for the mission fields.

On a number of campuses church attendance increased following the Mission.

On one campus a Department of Religion will be organized soon with a full-time professor.)

Because they enjoyed working together in preparation for the Mission, the students of the various churches are requesting more interdenominational meetings and activities in the future.

The Missions will continue through 1939 and until Easter of 1940.

Religion and Antireligion in the Soviet Union

Spring, 1939

The general situation as regards religion in Russia is coloured by the events and policies which govern the general life of the country. During the spring of 1939, the dominating element has been the

Eighteenth Congress of the Communist Party of the Soviet Union. This Congress took place in Moscow, March 10th to 21st, and was the first congress in six years. An indication of the significance attached to it is found in the fact that throughout the month of March, the great and small newspapers of the country, the periodical press and apparently even much of the book and pamphlet trade were devoted almost entirely to the Congress. About 75 per cent, of the newspaper space in the great Moscow dailies throughout the month was given to this meeting. Even the antireligious press followed the same policy. *Bezbojnik*, the thrice-a-month newspaper, devoted its number for 10th March exclusively to the Congress, and, in fact, this particular number contained only the speeches of Molotov and Stalin. This domination of public interest by a single event is indicative of the independence, one might even say, the isolation of the Soviet Union. For instance, on March 15th, the middle day of the Congress, events occurred in Europe which brought about radical changes in international relations, and a whole train of events of world-wide importance, yet these are scarcely noted in the Soviet press.

It is against this background that one may look at the religious situation. Instead of being characterized by an intense inner or external struggle, whether in the Church or in connection with the Church, the perennial contest between religion and antireligion has followed what one might call a normal course, revealing just the sort of developments that naturally followed the purges and the new directives given a year ago. The most important reason for this, which people in England and the West generally would not easily surmise, is that in the Soviet Union the separation of Church and State has been accompanied by a complete deprivation of the Church or of religion from any concern whatever in anything except the religious conscience of its members. It has nothing to do with anything outside the walls of the Church. One gets less information than usual regarding the life of the churches or religious bodies generally, yet one does not gain the impression that there has been any great change in the volume of organized religion in the Soviet Union. This is probably because of two directives given by the authorities last year: first, the general caution not to use administrative measures in interfering with the churches, and, second, to pay more attention to the individual believer.

The emphasis in antireligious work for the present year has been definitely placed on individual work among believers. Such work varies from inducing middle-aged or old peasants to change their attitude towards the *kolkhoz* to encouraging a child to ask his school-mate whether he believes in God. In a country so vast as the Soviet

Union with a population of 170,000,000, such individual work can have little value, unless it were organized on a large scale. The Union of Militant Godless has tried to do this by organizing an All-Union competition having as its principal purpose "improving anti-religious propaganda among believing workers". The competition is carried on among the cells or branches of the Union in all parts of the country. This has necessitated a restoring or the fresh establishment of such organs, many fallen into desuetude. Here considerable success seems to have been achieved. Thus it is reported that all the Godless cells in the Crimea have now been restored. From various parts of the country similar hopeful reports indicate the improvement of the Godless base. Parallel with the work of the Godless cell, there has been considerable extension and improved organization of the antireligious work of the national Commissariat of Education and of its varied instances down to the local school. A typical procedure is for the regional Commissariat of Education to maintain a lecture bureau which sends out lecturers on antireligion to the collective farms, factories, apartment houses, or other public places. For instance, in so far-off a place as Azerbaijan, the Commissariat of Education provided speakers for 500 lectures on antireligion, for the anti-Christmas campaign; last year, it sent out only 215.

Another institution of considerable importance for antireligion, and one which people in the West would hardly think of, is the historical or ethnographical museum. These museums have been established very widely, even in some quite small towns. The museums have as part of their purpose the presentation of history or ethnography in such a way as to show the harmfulness of religion. Visits to the museums are organized on a large scale, 3,000 workers and their families from a single factory, for instance, visiting the Leningrad Museum in a single day. Similar reports appear from all parts of the country.

In the schools, it is likely that antireligion has become a fairly normal attitude, yet without the pathos or fervour which the Party might expect. It is probably the same sort of feeling that the teachers in an American school have with reference to democracy. The Godless press states that where the teachers do not conduct anti-religious propaganda except at the time of the special holiday "campaigns" there is a recurring growth of "religious superstition".

In order to make the antireligious effort effective throughout the country, there has been a movement toward enrolling as many as possible of the public servants, each of whom is to propagate antireligion in his own line, and also by special engagements outside his particular professional interest. This refers particularly to teachers,

agronoms, physicians, and scientists. The latter, are invited by the lecture bureau to give antireligious lectures, for which they are, of course, paid. It is apparent, however, that where the work is not supported by fees there is less interest on the part of the would-be lecturers or propagandists. For instance, in the Gavrilo-Possadsky region, there are 313 teachers, 7 doctors, 15 agronomes, yet not one of them takes part in antireligious propaganda. In the Teikovsky region, there are 377 teachers, 55 doctors, 10 agronomes, and 250 engineers and technical workers, but only 19 teachers and 3 doctors have taken part in antireligious work.

The antireligious press has been on the whole rather monotonous. Apart from describing the life of local branches of the society, seminars and "individual cases", the articles have dealt with quite theoretical subjects : the religion of ancient Egypt, Galileo and his fate, various bits out of mediaeval and modern history where the Church or individual believers have supported the oppressors or have been hostile to science, etc. It may be of interest to note that *Antireligioznik* has published articles describing in considerable detail the work of religious youth movements in various countries ; they tell of the Roman Catholic youth movements, especially the Knights of Columbus in the United States, and give a good deal of space to the Young Men's Christian Association. Most of it is without comment, but in dealing with the Japanese Y.M.C.A., the journal asserts, that "the Association regularly sends delegates to an international congress for the development of propaganda in the spirit of Japanese imperialism". Otherwise, the article is quite fair. As regards the Student Christian Movement of Great Britain, the only comment is that it is a member of the National Peace Council.

Paul B. ANDERSON.

BOOK REVIEWS

The Young Church in Crisis

TODAY IN MANCHURIA. By T. Ralph Morton. *Student Christian Movement Press, London, 1939.* Price : 2s. 6d.

The Manchurian "incident" of 1931 marked the beginning of the slide into the present lamentable international situation. But so many events have taken place since then, that it is in danger of becoming merely a date. This little book describes the tragedy which befell a country, once in the news, and now largely forgotten by the world at large. It is good for our consciences that we should know what happens when an "incident" is allowed to become a *de facto* situation.

At various international meetings of Christians the newly posed question of the relations between Church and State has been discussed. Much has been said, and written, but it badly needs the illumination of a straightforward account of how a particular, and very gallant, Church has met its difficulties. Also because this Church is only seventy years old, we can see in miniature many centuries of Christian history. And because this is a simple, and uncamouflaged, Church, we can see into its life with a clarity which is impossible in Europe and America. It is not pleasant to see so clearly, for there is suffering and persecution in this book, and the accompanying courage and faith do not let us escape the shame of realising that the safety of the strong has been kept at the price of the agony of the weak.

There is still a third reason why this book is very welcome. A new way of regarding the extension of the Church throughout the world is beginning to grow up in the European and American churches. The Tambaram meeting of the International Missionary Council with its majority representation from the "Younger" Churches indicates the change. Amongst other things it has affected the whole question of sending "missionaries", and there is hesitation as to the future help which the "older" churches can give the "younger". This book has some stimulating references to the new relationship, and leaves the reader with a lively sense of the difficult, yet no less urgently needed, cooperation which will be increasingly

required. It ought not only to produce interest in the Manchurian Church, but volunteers in its service.

Finally, it is worth saying that Mr. Morton writes a fine descriptive prose, which is a delight to read. He avoids the usual clichés, and Biblical tags, which deface most short books about the Church. He has a good story, and he lets it tell itself with turns of phrase which enable us to see the inner meaning of events without conveying a sense of being preached at. It would be a good book to place in the hands of students, who think the Church is a washout, and "foreign missions" sheer sentimentality. If they are sincere, they will change their minds.

R. C. M.

Evangelical Ecumenism

RECHTGLAEBIGKEIT UND FROEMMIGKEIT : das Gespräch der Kirche um die rechte Nachfolge Christi (Orthodoxy and Piety : the Conversation of the Church concerning the right Way to follow Christ). Edited by Pastor Hans Asmussen, in cooperation with Pastor Lic. Ludwig Thimme, Dr. Reinold von Thadden-Trieglaff and Landesbischof D. Theophil Wurm. *Furche-Verlag, Berlin*, 1939. Price : R.M. 8.40 and R.M. 10.—

This symposium gives a very useful reminder to the ecumenical movement that true Christian unity must necessarily involve a deepening of the spiritual life. At a time when the ecumenical discussion has been given a largely theological or organizational character, it is a special pleasure to welcome a book which takes up another ecumenical issue which must always be a matter of concern to those who desire Christian unity, namely the issue of living the Christian life.

The present book naturally envisages this problem in the concrete form it has taken in Germany in the issue between the "orthodoxy" of the official Church and the "piety" of the so-called *Gemeinschaftsbewegung* (lit. community movement : a movement consisting of groups of Christians seeking for warmth and depth of spiritual life, often withdrawing from connection with the official Church because they think it is cold and preoccupied with externals, and so forming a kind of sect); but that issue arises everywhere in some form or other, and until it has been faced our ecumenical work fails at a vital point.

After a foreword by the editors on the general subject of the book, there follow three parts, each consisting of from eight to ten essays

by various authors on some aspect of the general theme of the part. The first part is entitled "The Gift of the Spirit", the second "Faith and Love in the Life of the Church", and the third "The Order and Unity of the Christian Church". The contents of the various contributions are so very rich that no adequate idea of them can be given here. And yet the editors do not claim to have said the last word upon the subject; they say that they issue this book as the first stage in a new discussion between *Gemeinschaftsbewegung* and "Church", pointing out that the question of the relation between "orthodoxy" and "piety" cannot be finally solved except *within the Church*.

There are two suggestions which we would offer as a contribution to the further discussion. As we have already indicated, we regard this book as an admirable introduction to the discussion; but there are two points which we have missed in what it says. The first is any attempt to give a deeper definition of *orthodoxy* than that which has of recent years been current. If there is one thing which the exiled Russians have taught us in the West, it is precisely this, that *orthodoxy* means something far deeper and more spiritual than "right opinion" or "right belief" — that it *literally* means "right glory", i.e. "the right way of giving glory to God". Thus interpreted, *orthodoxy* includes a very deep piety, a very real spiritual life. And we would suggest that it is along this line that the gulf between the two parties to the discussion can be bridged. At the same time we fully agree with the editors that assent to a definition does not yet mean living the life it defines, and so would insist that the way out of the dilemma is to be found in a more intense actualization of the inner meaning of true *orthodoxy*.

The second point which we have missed is a full discussion of the relevance of the Sacrament of the Lord's Supper to this whole question. The article which deals with the hope for a unification of *orthodoxy* and *piety* stresses the preaching of the Word a great deal, but omits any mention of the act in which the Word made flesh comes to the centre of the Church's life and imparts His own Life to her in a way less open to falsification by human weakness and pride than even the best of sermons. Is it not in a common approach to the Table of the Lord that those who stress "orthodoxy" and those who stress "piety" will find their common need of the Divine Life met, and so come together, looking, not at one another's weaknesses, but at the Saviour of us all?

D. G. M. P.

Notes on Contributors and Articles

JONKVROUWE C. M. VAN ASCH VAN WIJCK is the former President of the World's Y.W.C.A., now a member of its Executive Committee. She is the author of *Door God samengevoegd*.

FRANCIS H. HOUSE from England is a Secretary of the World's Student Christian Federation.

ROBERT C. MACKIE from Scotland is the General Secretary of the World's Student Christian Federation. He has recently returned from a trip round the world.

THEO PREISS from France will accept office as a Secretary of the World's Student Christian Federation in July. He will also teach at the Theological Faculty at Montpellier.

ROSE TERLIN from the U.S.A. is a Secretary of the World's Student Christian Federation. She has recently returned from an extended visit to the Far East.

WILLIAM F. QUILLIAN is an American student now studying at Basle, who has attended a number of Federation Conferences.

The Chronicle article on the University Christian Mission of 1938 in the U.S.A. is reprinted from the *Biennial Report, 1938*, of the Federal Council of the Churches of Christ in America.

The Chronicle article by Paul B. Anderson of the Y.M.C.A. is reprinted from *Sobornost'*, June 1939.

The Book Reviews are by Robert C. Mackie of the W.S.C.F. and Denzil G.M. Patrick of the World's Committee of Y.M.C.A.s.

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By D. T. Niles.

1s. 6d. net.

A discussion of the nature of the Christian message for today by a leader of the Church in Ceylon. Mr. Niles has recently become known to many as a member of the "Madras Team". His earlier book on evangelism — to which this is in some ways a sequel, though complete in itself — attracted considerable attention. This also is fresh and searching, and gains added interest from its Eastern authorship.

CHURCH AND STATE

By Karl Barth. Translated by Ronald Howe

2s. 6d. net.

A discussion of the mutual relations of Church and State in the light of Scriptural teaching. The original German book recently published as *Rechtfertigung und Recht* has created a considerable controversy on the Continent of Europe.

58, Bloomsbury Street, London, W.C.1.